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# JOURNAL

OF THE

## Society for Psychical Research



VOLUME XV

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— 54126 —

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# JOURNAL

OF THE

## Society for Psychical Research.

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*NOTICE OF MEETING.*

A General Meeting of the Society

WILL BE HELD AT

**MORLEY HALL,**

**GEORGE STREET, HANOVER SQUARE, LONDON, W.,**

*On TUESDAY, JANUARY 31st, 1911, at 5 p.m.,*

WHEN A PAPER ON

**"Poltergeists, Old and New,"**

WILL BE READ BY

**PROFESSOR W. F. BARRETT, F.R.S.**

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N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or an Associate. Each Member or Associate is allowed to invite ONE friend.*

## NEW MEMBERS AND ASSOCIATES.

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*Names of Members are printed in Black Type.**Names of Associates are printed in SMALL CAPITALS.*

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- Fleetwood-Hesketh, C. H.**, Stocken Hall, Stretton, Oakham.  
**Kevill-Davies, George**, Cavalry Club, Piccadilly, London, W.  
**Walker, P. Lionel E.**, 7th Hussars, Hounslow.  
BAIKIE, W. S., Southend, Stromness, Orkney Island.  
BRYDEN, FRANK WM. A., M.R.C.S., The Priory, Godalming.  
CHATTERJEE, A. K., Chittagong, India.  
COOK, MRS. FRANK H., Barnett Hill, Wonersh, Guildford.  
JOHNSTON, R. F., Weihaiwei, China.  
KETKAR, N. G., Amraoti, Berar, India.  
**KIELGAST, SVEND**, c/o Erslev and Hasselbalch, 26 Köbmagergade, Copenhagen.  
SMITH, ERNEST STANLEY, Les Algues, Saint-Jean-de-Luz, France.  
SNYDER, IRVING T., Willow Grange, Littleton, Colorado, U.S.A.  
SPIELMANN, MISS EVA M., 38 Gloucester Square, London, W.  
STREET, MRS. W. P. R., 10 Mackenzie Avenue, Rosedale, Toronto, Canada.  
WAKELEY, MRS. CHARLES R., 6218 Ingleside Avenue, Chicago, Ill., U.S.A.  
WEST, ARTHUR B., 100 Franklin Street, Denver, Colorado, U.S.A.  
WHISHAW, RICHARD W., Duntrune Terrace, Broughty Ferry, N.B.
- 

## MEETING OF THE COUNCIL.

THE 106th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, December 8th, 1910, at 5.45 p.m., the President, Mr. H. Arthur Smith, in the chair. There were also present: Mr. W. W. Baggally, the Right Hon. G. W. Balfour, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. St. G. L. Fox Pitt, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Lieut.-Colonel G. L. Le M. Taylor, and Mrs. Verrall; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Three new Members and fourteen new Associates were elected. Their names and addresses are given above.

The monthly account for November was presented and taken as read.

#### PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 34th Private Meeting of the Society for Members and Associates only was held in the Council Chamber at 20 Hanover Square, London, W., on Thursday, December 8th, 1910, at 4 p.m.; the President, MR. H. ARTHUR SMITH, in the chair.

MRS. A. W. VERRALL read a paper on "Cases of Telepathy between Automatists," which it is hoped will appear later in the *Proceedings*.

#### A FRENCH VIEW OF THE S.P.R.

BY M. SAGE.

[THE following is part of an article written by M. M. Sage for a Turkish psychical review, which was founded about a year ago under the editorship of M. M. Baha. The article has been published separately at Constantinople, in its original French form, under the title "Coup d'Œil d'Ensemble sur l'État Actuel du Psychisme," and with M. Sage's permission we reprint here his sketch of the rise of modern Spiritualism and the work of the S.P.R.—ED.]

Vers le milieu du 19<sup>e</sup> siècle une religion nouvelle naquit aux Etats-Unis d'Amérique. C'était une religion terre-à-terre et sans poésie comme la race qui la concevait et qui la répandait. Néanmoins elle aurait fait son chemin comme tant d'autres dont les origines furent tout aussi modestes et tout aussi brumeuses : à ses débuts elle chemina même à pas de géant. Mais la froide raison, qui règne enfin quelque peu, lui coupa les ailes et le Spiritisme, quoi qu'en disent ses fervents, végète malingre, empoisonné par l'Escroquerie et la Folie.

Que se passa-t-il au juste à Rochester? Nous n'en saurons jamais rien. Peut-être les sœurs Fox furent-elles l'occasion et le moyen de phénomènes authentiques. Mais, fines mouches, que le sens moral ne gênait pas, elles virent tout de suite le profit qu'elles pouvaient en tirer : elles en firent de l'argent, travaillant au lieu et place des esprits, quand ceux-ci ne voulaient pas travailler pour elles.

Nous sommes dans un monde vraiment étrange, où non seulement les petites causes peuvent engendrer des effets immenses, mais encore où des causes peu morales ou franchement immorales peuvent engendrer de très grands biens. Le Bien naît du Mal, comme le Mal naît souvent du Bien : le Mal ne peut être détruit, ce serait détruire l'Univers. Troublant mystère !

La banale aventure des sœurs Fox était en elle-même si peu de chose que dix ans après elle aurait dû tout au plus éveiller l'attention de quelque historien de la folie. Eh bien ! Elle a créé une agitation qui changera peut-être la face de la Terre. Les Spirites, dupeurs et dupés, ont tant crié sur les toits qu'il existe tout un monde de phénomènes du plus haut intérêt pour l'homme, qu'on a fini par les entendre. Ces phénomènes sont très nombreux et très divers, et peut-être bien, en effet, qu'en eux est la clef de mystères comme : la Vie, l'Homme et sa destinée. Si vraiment la plupart sont authentiques, leur étude est le premier bégaiement d'une psychologie digne de ce nom. Il y a 20 ans on en riait ; il y a 10 ans on disait : C'est étrange ! Aujourd'hui on est sérieux chez les vrais savants et, plus ou moins haut, on dit : Tout de même c'est peut-être vrai. Et si c'est vrai, sûrement l'Humanité a doublé un cap sur la mer tempétueuse qu'elle parcourt.

Avec et après les sœurs Fox, l'histoire du spiritisme, c'est l'histoire du Mensonge. Cependant au milieu de cette interminable liste de médiums indignes, il y a quelques figures troublantes, deux surtout : D. D. Home et W. Stainton Moses. On a pu soupçonner le premier de fraude, on n'en a jamais fait la preuve. Mais ce qui fera toujours réfléchir les esprits sans parti pris, ce seront surtout les expériences sévères que William Crookes fit avec lui : la modification du poids des objets par simple contact du bout des doigts du médium, et le jeu d'un accordéon dans une cage. Les procédés d'expérimentation employés ont été à ce point irréprochables que les critiques les plus aiguës n'ont pu en entamer le compte-rendu. Ne pouvant rien objecter, Frank Podmore a mieux aimé avoir l'air d'ignorer le dernier de ces deux phénomènes : cela ne lui fait pas honneur.

La vie de Stainton Moses n'est pas moins troublante que celle de D. D. Home. Stainton Moses manquait assurément de sens critique. Il a pu se tromper lui-même, il a pu tromper dans un état second, mais il n'a pas trompé consciemment. Peut-être n'a-t-il pas trompé du tout. Suspendons notre jugement.

Quoi qu'il en soit, du jour où Crookes s'est occupé de ces

phénomènes il a fallu les discuter sérieusement. C'était un grand pas.

Ce pas fut dépassé quelques années après par un autre bien plus important : la fondation de la "Société des Recherches psychiques."

Il y avait à l'Université de Cambridge quelques jeunes gens unis entre autres par la torturante inquiétude du grand Inconnu. Ils vénéraient particulièrement un de leurs maîtres, Sidgwick, âme loyale, bienveillante et noble s'il en fût. Les jeunes gens s'associèrent, sous la présidence de ce maître aimé, pour rechercher par des méthodes rigoureuses ce qu'il pouvait y avoir de fondé dans les phénomènes étranges dont tout le monde parlait alors. Les adhérents leur vinrent vite. Stainton Moses fut du nombre au début, mais l'esprit de ce pasteur anglican avait été coulé dans un moule tout autre que celui de la science. Les minutieuses et strictes méthodes adoptées l'irritèrent : il ne comprenait pas qu'il fallût prouver mille fois encore ce qui à ses yeux l'était surabondamment. Il était né pour prêcher, non pour critiquer et cribler : il se retira donc. Ce fut dommage, car quel merveilleux sujet on avait là ! Je ne crois pas cependant — et je l'ai dit plus haut — que Stainton Moses craignit personnellement d'être pris en faute, comme tant d'autres qui battent en retraite avec de grands airs indignés, quand on les serre de trop près. Mais Stainton Moses n'était pas de son temps.

Disons un mot de ces premiers pionniers de la Société, dont l'œuvre, comme toutes celles qui sont hautes, grandira par le recul, au lieu de diminuer. Je crois qu'on parlera d'eux plus tard comme on parle à présent des Galilée, des Newton, des Descartes.

Gurney est mort jeune et ce fut une perte grave. C'est lui qui a été l'auteur principal de l'ouvrage maintenant classique : *Fantômes des Vivants*. Il avait un esprit froid, clair, pénétrant et sans parti pris, largement ouvert. Très sensible et très délicat, les horreurs de ce monde le rendaient amer et l'idée d'un Dieu de bonté lui semblait peu soutenable. Mais il voulait bien croire à un monde meilleur, si l'existence de ce monde pouvait être établie par des faits.

Gurney fut pessimiste par tempérament, F. Myers fut tout le contraire. Myers fut le poète, l'enthousiaste, celui qui a la foi. Mais il fut aussi celui à qui la bonne vieille foi sentimentale ne peut pas suffire. Il avait un cœur, mais aussi un cerveau aussi exigeant que le cœur. Son œuvre est grandiose, mais un peu informe ; dans son style il y a trop de recherche. Plus de sobriété, plus de nerf le feraient lire avec plus de plaisir. Myers a rassemblé

les faits par milliers; il a fait ce qu'il a pu pour séparer le grain de l'ivraie. Malgré cela, tous ces faits impressionnent surtout par le nombre. Enfin Myers, obéissant à un besoin de son esprit, s'est trop hâté de systématiser.

Frank Podmore n'est pas sympathique à tout le monde et cependant son œuvre, plus ingrate, est tout aussi grande et tout aussi utile, au point où en étaient et où en sont encore les recherches psychiques, que celle des deux premiers. Sa vie d'écrivain et de savant peut se résumer en ce mot: il critiqua. Il prit les travaux de ses collègues et les fit sonner, pour savoir s'ils avaient une fêlure. Il a peut-être exagéré quelquefois. Hypnotisé par un détail, il n'a pas toujours bien vu l'ensemble. Mais sans Frank Podmore la Société des Recherches psychiques aurait peut-être dévié, au lieu de s'élever toujours à plus de rigueur. Ses critiques aiguës et parfois mordantes ont toujours paru côté à côté avec les mémoires qu'il disséquait sans pitié. Et jamais on ne lui en a voulu. Décidément nous ne sommes plus ici dans l'habituel milieu des savants. Sous ses critiques on sent néanmoins que Podmore a un esprit plus ouvert à la vérité qu'on ne serait tenté de la croire.

Passons à Richard Hodgson. Voici à mon avis le plus grand chercheur psychique qui ait encore existé! Il n'a pas seulement observé, il a expérimenté. Avec lui le psychisme est entré dans le laboratoire. Hodgson a eu le bonheur de découvrir, comme principal sujet, une femme presque aussi admirable que lui: M<sup>me</sup> Piper. Ces deux noms R. Hodgson-M<sup>me</sup> Piper passeront entrelacés à la postérité. Hodgson n'a couru ni après l'argent ni après la gloire: il a vécu pauvre et même besogneux en un pays où rien n'est estimé que l'argent. Il a cherché âprement le vrai dans la peine et dans la gêne: il a prié la véritable prière de demain, la seule que Dieu aura pour agréable. Sa récompense? Il est parti tout à coup de ce monde, sûr de l'immortalité, si sûr que lui, le sceptique d'autan, disait: "J'ai peine à attendre la Mort. Quand elle viendra je l'accueillerai avec des fleurs à la main." Il a eu la mort souhaitée de Tennyson:

"Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea."

Hodgson ne mourut pas, il franchit le passage d'un saut. Mais la mort de F. Myers fut lente et pénible, et merveilleusement belle. Il disait: J'ai les sensations de l'exilé qu'on va rappeler dans la patrie. -

A ces noms il faudrait ajouter encore ceux de M<sup>me</sup> Sidgwick et d'Oliver Lodge. Mais tous les deux sont encore parmi nous.

Myers donnait à la Société presque tout son temps et beaucoup d'argent; sa mort porta un coup terrible à celle-ci: elle chancela un instant. Mais elle ne tarda pas à se ressaisir et aujourd'hui elle continue normalement sa marche glorieuse. Les principaux ouvriers du jour sont: M<sup>me</sup> Sidgwick, Sir Oliver Lodge, M<sup>elle</sup> Alice Johnson, M<sup>me</sup> Verrall, M<sup>r</sup> J. G. Piddington, M<sup>r</sup> Feilding. J'en oublie sans le vouloir.

Il serait très injuste de dire que la Société des Recherches psychiques a fait tout le travail sérieux qui a été fait en matière de recherches psychiques depuis 30 ans. De puissants cerveaux s'y sont appliqués en dehors d'elle, un peu partout et d'une manière plus ou moins suivie. Mais c'est cette Société qui, par sa ténacité, son amour de la critique, son attitude toujours digne, son souci d'avoir recours aux méthodes les plus strictes, a petit à petit conquis sinon les corps savants, du moins beaucoup de leurs membres les plus éminents. Il y a dix ans, par exemple, dans un congrès de psychologie, nul n'aurait osé présenter un cas de psychisme pur: aujourd'hui on écoute avidement dans ces congrès les voix les plus incomptétentes en la matière.

Qu'on me permette donc de résumer à grands traits les travaux de la Société des Recherches psychiques, du moins ceux dont je me souviens sans réflexions ni recherches préalables. N'oublions pas que le sujet est immense.

Tout d'abord les investigateurs voulurent savoir ce qu'il y avait de vrai dans les stupéfiantes merveilles opérées par les nombreux médiums payés, devant des naïfs sortis de tous les milieux. Ce fut une campagne décourageante: ils ne trouvèrent rien qu'impudentes mystifications d'une part et inguérissable niaiserie d'autre part. Il fallut laisser de côté les médiums et se rabattre sur les faits spontanés.

Alors commença une enquête vaste et serrée sur ces cas d'apparitions, d'impressions étranges et intenses, cas nombreux signalés en tout temps et en tout pays, se produisant chez certaines personnes pendant que d'autres très éloignées traversent, à l'insu des premières, une crise aiguë, surtout la crise dernière, celle d'avant la mort. Ces cas ne se produisent pas quand il plaît à l'observateur. Seuls peuvent les observer ceux à qui ils surviennent. On ne peut donc qu'en recueillir des récits. Mais le récit vaut ce que vaut l'observateur. Ce qu'il convient de peser ici, c'est donc la valeur mentale

du percipient. Gurney et ses collaborateurs s'y attachèrent avec passion : ils rejetèrent tout ce qui à première vue paraissait insuffisant : puis ils s'astreignirent à visiter individuellement les gens dont ils avaient retenu les narrations, leur posant les questions les plus minutieuses et cherchant à se rendre compte de leur valeur morale. Ainsi s'édifia le livre *Fantômes des Vivants*, à partir duquel on a considéré la télépathie sinon comme scientifiquement établie, du moins comme tout à fait probable. On connaît le succès de cet ouvrage.

On essaya ensuite de faire la même enquête à propos des fantômes des Morts. Car les vivants n'apparaissent pas seuls aux vivants : les morts apparaissent aussi. Les récits plausibles, dus à des personnes dignes de foi, furent beaucoup moins nombreux. Et, fait remarquable, les cas, assez fréquents pendant les premières semaines qui suivent la mort, deviennent de plus en plus rares au fur et à mesure que la date de la mort recule davantage ; quand la mort date d'un an, il ne s'en présente presque plus. Donc la rareté relative des faits fit que la société ne put donner un pendant au livre *Fantômes des Vivants* par le livre *Fantômes des Morts*. Les narrations retenues après passage au crible furent simplement soumises aux lecteurs des *Proceedings* de la Société par la plume de M<sup>me</sup> Sidgwick. Cette enquête est à reprendre.

Le magnétisme et l'hypnotisme firent l'objet de travaux nombreux. Mais ici les psychistes n'ont plus le monopole.

Le magnétisme conduisait tout naturellement aux expériences de transmission de pensée. Dans les laboratoires d'abord, puis entre des localités distantes, avec des sujets très divers, les expériences proprement dites ont été multipliées. Il est prouvé maintenant que la pensée peut se transmettre d'un esprit à un autre sans l'intervention des organes du corps ; la distance et la matière interposées ne semblent pas constituer des obstacles. Certes nous ne connaissons presque pas les modalités du phénomène. Pour connaître ces modalités il faudrait connaître la nature de l'âme : nous sommes loin de là. Mais le phénomène existe. Cependant on a pu se rendre compte tout de suite que ce qui se transmet est indépendant des mots, signes ordinaires de la pensée. Transmettre un mot est presque impossible, à moins d'éveiller le souvenir de ce mot par une image. C'est l'idée, dans le sens étymologique de ce terme, qui se transmet. Constatation très instructive ! Souvent l'agent n'arrive pas à transmettre au percipient l'idée exacte qu'il a en vue ; mais ce dernier en perçoit nettement une foule d'autres, par-

fairement exactes, qu'on n'a pas eu l'intention de lui envoyer. Très communes sont les hallucinations du percipient, sous l'influence d'une idée transmise : il semble bien que les fantômes dont il a été question plus haut soient des hallucinations analogues. De même l'étude des séances de M<sup>me</sup> Piper, de M<sup>me</sup> Verrall etc. laisse l'impression qu'il s'agit ainsi d'une transmission de pensée. Après tout on conçoit très bien *à priori* que s'il existe des esprits humains désincarnés, et que si ces esprits peuvent quoiqu'imparfaitement communiquer avec nous, ce soit par une transmission de pensée. Mais cette pensée, pour parvenir à notre conscience normale doit franchir l'épaisse barrière de la chair : là est l'obstacle. L'attention des psychologues ne saurait trop se porter vers la transmission de pensée.

Les maisons hantées ont de bonne heure préoccupé la Société. La hantise semble bien être un fait de la nature. Mais les aspects en sont multiples, les causes peut-être très diverses. Il faudra de nombreux travaux et sans doute un temps très long avant que nous puissions en discourir en connaissance de cause.

Le professeur Barrett — que j'aurais dû ranger plus haut parmi les premiers et les plus actifs pionniers de la Société — a tout spécialement étudié le cas des sourciers. Il y a d'étranges individus qui, en passant au-dessus d'une nappe d'eau souterraine, que rien ne décèle aux sens, éprouvent des impressions révélatrices, impressions qui feront, par exemple, tourner entre leurs mains une baguette de coudrier. Voici un phénomène affirmé depuis les origines de l'humanité et bien propre à mettre au nombre des superstitions ancestrales. On aurait tort de le faire. Barrett a démontré par l'expérimentation que le phénomène est réel, quelque incompréhensible qu'il soit. Certains sourciers se prétendent capables de découvrir aussi les métaux précieux cachés sous terre : mais ceci est plus douteux.

Quelques rares mémoires ont paru aussi sur les délires, les hallucinations des mourants, certains phénomènes inexplicés et concomitants de la mort. Ces mémoires montrent qu'il y a encore là un vaste champ à explorer, champ plein de promesses. Mais c'est pour le moment terre inconnue.

Enfin l'œuvre capitale de la Société est l'étude de la médiumnité de M<sup>me</sup> Piper. Cette étude dure depuis plus de 20 ans déjà et se poursuit toujours. Hodgson y a consacré presque exclusivement les quinze dernières années de sa vie : durant tout ce temps il n'a pour ainsi dire pas perdu son médium de vue. Les premiers mémoires sensationnels sur le sujet sont de lui. Mais d'autres nombreux ont

paru en outre : la bibliothèque de tout ce qui a été publié sur M<sup>me</sup> Piper est déjà fournie. Et on en publiera longtemps encore : le plus intéressant est peut-être encore à venir. Même s'il fallait attendre un siècle l'apparition d'un autre sujet pareil, nous n'aurions pas trop de temps pour méditer sur les documents accumulés.

Qu'on m'excuse si je n'essaie pas de donner un aperçu de cette médiumnité extraordinaire ! mais cela ne se peut pas dans ce sommaire rapide.

Il fut un temps où l'on disait : "s'il existe des êtres humains ayant dépoillé le lourd vêtement de la chair et se communiquant à nous, que ne prouvent-ils leur identité en rappelant des incidents de leur vie sur terre ? Que diable, ceci est élémentaire et doit être facile !" Eh bien ! on peut dire sans exagérer que plusieurs centaines de communicants ont prouvé leur identité par l'intermédiaire de M<sup>me</sup> Piper, d'une manière qui paraîtrait plus que suffisante, s'il s'agissait d'hommes vivants. Mais une fois qu'on l'a tenu, ce critérium n'a plus paru suffire. Certes, pour attribuer à la télépathie tous les résultats obtenus, il faut élargir le cadre de cette hypothèse à tel point qu'il n'en reste plus rien. Mais enfin notre esprit, entraîné trop loin de ses voies ordinaires, aime mieux admettre une invraisemblable télépathie que d'une hypothèse plus transcendante. Et puis ces séances ne sont pas une eau pure : c'est une eau trouble charriant des quantités de choses, que nous ne démêlons pas. L'esprit du médium, quoique amené à une grande passivité, n'est pas anéanti. On le sent agir, broder malgré lui, déformer. Ceci n'est pas étonnant, c'est le contraire qui le serait. Si on pouvait communiquer clairement et sans obstacle de ce monde au suivant, ce serait que ce monde et le suivant n'en font qu'un. Or, certes, ils en font deux ; ils se touchent, mais ne se confondent pas.

Or donc, une complication heureuse s'est produite depuis la mort de F. Myers. On objectait sans cesse : "Sans doute il y a dans vos compte-rendus une foule de détails ayant appartenu en propre au communicant prétendu et que le médium n'a pu acquérir normalement. Nous accordons même que le consultant les ignorait jusqu'en sa subconscience. Mais ces détails pouvaient se trouver dans la conscience normale, voire dans la subconscience de quelque personne vivant quelque part sur la planète. C'est peut-être là tout simplement que le médium les a télépathiquement puisés." Combien de fois en son vivant Myers s'était trouvé en face de ce raisonnement, dont on sent toute la fausseté sans pouvoir le réfuter ? Eh bien, il semblerait que Myers, maintenant qu'il est au delà du voile, a

trouvé un moyen de rendre caduc ce raisonnement spacieux, et ce moyen est celui des "messages fragmentés."<sup>1</sup> C'est en effet à Myers que les esprits de M<sup>me</sup> Piper font l'honneur de la découverte. Quand à nous pour qui la personnalité posthume de Myers est tout juste une hypothèse, croyons-en ce qui nous plaira. Toujours est-il que les messages fragmentés existent, nombreux déjà, et qu'ils sont un fait nouveau. Voici schématiquement en quoi ils consistent. Le communicant — disons Myers, si nous voulons — au lieu d'envoyer son message par un seul médium, l'enverra par trois, quatre, quelquefois cinq médiums, n'en donnant à chacun qu'un fragment incompréhensible pour lui. Mais ensuite un chercheur — supposons M<sup>elle</sup> Johnson ou J. G. Piddington — rapprochera ces fragments, ces détails en apparence incohérents et verra que, réunis, ils forment un sens parfaitement clair. Ainsi exposée, la chose est aussi simple que géniale ; mais, dans la pratique, étant données les difficultés de toute sorte, entre autres la grande difficulté d'envoyer les mots même d'une phrase, celui qui étudie les textes doit avoir beaucoup de patience et de perspicacité. Quoi qu'il en soit un nombre déjà grand de ces messages a été publié et appartient à la critique. Ils ont été obtenus surtout par l'intermédiaire de M<sup>me</sup> Piper, de M<sup>me</sup> Verrall et de M<sup>me</sup> Holland. Cette dernière habite l'Inde, M<sup>me</sup> Verrall habite Cambridge, M<sup>me</sup> Piper est à Londres ou à Boston : ces dames ne communiquent pas entre elles, de cela on est sûr.

Mais ces messages, formant un tout évident, n'ont pu être conçus que par un seul et même esprit. Lequel ? Voici le point capital. Supposer que ce serait celui de l'un des médiums qui l'aurait conçu et communiqué subconsciemment aux autres confine à l'absurde. Alors ? Alors la seule hypothèse raisonnable est que ces messages sont bien ce qu'ils affirment être et que leur origine est dans l'esprit de Myers ou de Hodgson. Donc Myers et Hodgson existeraient et penseraient encore tout en n'étant plus parmi nous.

En conclusion, j'ignore quelle sera la conviction des générations à venir, quand elles auront cultivé ces champs immenses du psychisme, où nous ouvrons à peine aujourd'hui quelques sentiers au milieu de la brousse. Mais pour l'instant une seule hypothèse rend compte de tous les faits entrevus ou prouvés : c'est que l'âme est une entité différente du corps, actionnant celui-ci pour un temps, mais pouvant très bien exister sans lui. Que la personnalité humaine survit à la mort du corps est la première et la plus essentielle vérité illuminant

<sup>1</sup> Je ne sais vraiment comment rendre le néologisme anglais "cross-correspondence" qui, du reste, n'est pas lui-même très explicite.

nos yeux. Mais il y a dans ces phénomènes la clef de bien d'autres mystères et un jour viendra où tout le savoir humain évoluera autour d'eux.

On s'étonnera sans doute que je n'aie rien dit des phénomènes physiques du psychisme ; coups frappés, passage de la matière à travers la matière, matérialisations, dématérialisations, et tant d'autres. Bien que ces phénomènes soient les premiers qui aient attiré l'attention, ils sont encore les plus incertains de tous. Je sais, nombre d'hommes de valeur s'affirment convaincus de leur réalité, mais jusqu'ici la Société des Recherches psychiques n'a trouvé que fraude sur ce chemin. Le médium à effets physiques le plus célèbre est la Napolitaine Eusapia Palladino. Feilding, Baggally et Carrington étaient récemment revenus de Naples convaincus de la réalité d'au moins la plupart de ces phénomènes. Puis cette femme s'est rendue en Amérique où elle s'est fait prendre en train de frauder avec une habileté consommée : tout est remis en question. Au reste ces phénomènes ont en eux une part de grossièreté qui ne les rend pas séduisants.

En finissant j'exprime encore une fois ma conviction que le psychisme sera la grande préoccupation de demain. Mais nos savants actuels ne sont pas propres à ces recherches : à des recherches plus hautes il faut des hommes plus hauts. Il faudra chercher comme l'on prie, par un divin devoir, non pour gagner de la gloire ou de l'argent. Le vrai psychiste devra être un savant et un saint. Or cette race n'est pas commune encore. Aujourd'hui le saint est tout autre chose qu'un savant et le savant n'est pas un saint.

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#### NOTES ON CURRENT PERIODICALS.

IN May, 1910, *The Journal of Abnormal Psychology* became the official organ of the newly-formed American Psycho-pathological Association. This change in the status of the Journal will, it is anticipated, lead to the publication of articles of a more distinctly medical kind than those which have hitherto appeared. At the present time considerable activity is being shown by American investigators in regard to Freud's work in psycho-pathology and psycho-therapeutics, and it is promised that contributions dealing with the psycho-neuroses from the point of view of the Freud school will appear from time to time.

No part of Freud's work is more fundamental than his theory of dreams ; but that his views are not going to be accepted without challenge is shown by the appearance of a long article by Dr. Morton Prince on "The Mechanism and Interpretation of Dreams," in which

he contests several of Freud's conclusions (*Journal of Abnormal Psychology*, Oct.-Nov., 1910). In the same number Dr. Ernest Jones gives an abstract of a paper contributed by him to the *American Journal of Psychology*, April, 1910, on "Freud's Theory of Dreams." A brief examination of these two articles will bring out the main points on which Dr. Prince differs from Freud and his followers.

According to Freud every adult dream represents the fulfilment of a repressed wish. The wish has been repressed because it is unacceptable to consciousness, and the repressing force is regarded as a "censor" that prevents its subsequent re-emergence into consciousness. But during sleep the activity of the censor is so far relaxed that the repressed wish is allowed to manifest itself in consciousness provided that the thoughts are so distorted as to be unrecognisable. The true meaning of the dream (the latent content) has to be extracted from the dream as remembered by the dreamer (the manifest content), and this can be done only by an elaborate process of psycho-analysis. Distortion of the latent content is brought about by four different mechanisms: (1) *Condensation*. Every element in the manifest content represents several in the latent thoughts, and vice versa. (2) *Displacement*. The psychical intensity of a given element in the manifest content shows no correspondence with that of the associated elements in the latent content. (3) *Dramatization*. The manifest content depicts a situation or action, a fact that exercises a selecting influence on the mental processes to be presented. (4) *Secondary elaboration*. This is the alteration undergone by the dream processes during the apprehension of them in consciousness. It particularly affects parts of the dream that have been insufficiently distorted during the dream making. Its action continues after waking, so that the memory of a dream becomes more altered the greater is the period that has elapsed since it was experienced. The forgetting of dreams is, like the distortion of the latent content, a manifestation of the activity of the censor. In every dream appears some incident of the preceding day. This incident may be insignificant in itself, but it has obtained psychical significance by becoming, on the day of its occurrence, associated with significant experiences or memories. A recent or conscious wish is inadequate to cause a dream unless it is associated with a repressed unconscious one. It is probable that the groundwork of every dream is of infantile origin. The function of a dream is to protect sleep by stilling the activity of unconscious mental processes that otherwise would disturb it.

Dr. Prince's observations confirm those of Freud up to a certain

point only. He finds that running through every dream there is an intelligent motive, but he does not think that every dream can be interpreted as the imaginary fulfilment of a wish. On the contrary, he finds that some dreams are rather the expression of the non-fulfilment of a wish, or of the fulfilment of a fear or anxiety. And when the dream is the fulfilment of a wish, it is not of a repressed wish, but rather of an avowed and justified wish. He is unable to find any evidence of repression or of a "censor," and he cannot accept the view that the amnesia following the dream differs in principle from that observed for dissociated states in general. He admits the distinction between the latent and the manifest content, but he thinks that the latent content is merely a logically connected series of memories, of which the manifest content is a symbolical representation. The distortion of the true dream thoughts in the manifest content is only such as is required by the conditions of symbolism. Dr. Prince finds no evidence of the distortion being the work of a "censor," and he regards dreams as being only a particular type of the phenomena of hallucinatory symbolism. As regards the characteristics of the symbolism he has found evidence of "condensation," "dramatization," and "secondary elaboration," but he has not observed the "displacement" of the emotion pertaining to the true dream thought to an inconsequential element in the manifest dream content.

Freud insists that in every dream some incident of the preceding day appears. Dr. Prince, working with a subject who could be put into several hypnotic states, discovered that ideas which passed through the mind just before going to sleep invariably appeared in the dreams. This conclusion does not invalidate that of Freud, and if it is corroborated by other observers it may prove an important advance in our knowledge of the sources of the content of dreams.

T. W. M.

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#### REVIEW.

*An Introduction to the Study of Hypnotism: Experimental and Therapeutic.*  
By H. E. WINGFIELD, M.D. (Baillière, Tindall & Cox, London,  
1910. 5s. net.)

"THIS little book," says Dr. Wingfield in his Preface, "is an attempt to supply a simple answer to the question, 'What is Hypnotism?' . . . It makes no effort to range itself with the many larger works on the subject, but intends rather to serve as an introduction to these. . . . Those who are already familiar with the subject will, I fear, find nothing new in these pages. It is intended solely for

those who as yet know nothing of hypnotism, and to such inquirers it may prove of some service." In spite of the author's modest disclaimer, the book may, we think, prove of more service to a serious inquirer than some of greater pretensions. In any science, and especially one which is still in so rudimentary a state as hypnotism, it is important that books intended for those who know little or nothing of it should be written by men who are entitled to speak with authority as to what is known, what is only conjectured, and how the student may best approach the subject. We need hardly say that the book before us fulfils this condition.

Hypnotism still suffers from its long-time association with quacks and charlatanry of all kinds,—an association which was in great measure forced on it through its treatment by the mass of scientific men of former generations. During the last thirty years much has been done to raise its status, and we may claim that the work of our Society, of which Dr. Wingfield himself has long been a distinguished member, has played a part in producing this result. "It is to Myers," he writes, "that we owe the recognition of the supreme importance of the subconsciousness, and of the part it takes in producing the phenomena of hypnotism"; and one notices here, as elsewhere, that certain cases first published by the S.P.R. are now quoted as classic instances known to all the world, and affording a welcome relief to the once ubiquitous, if mythical, Hebrew-speaking servant-maid, without whom no gentleman's psychology could formerly be considered complete.

Meanwhile the Psycho-Medical Society<sup>1</sup> has done, and is doing, much to spread enlightenment. But the advance, even within the medical profession, is still confined to a comparatively narrow circle, as was shown by the recent discussions of faith-healing in the medical press; and since experts in hypnotism are not—speaking generally—recognised by the profession as are experts in other branches, it is still difficult for the ordinary medical practitioner to find out where to apply for reliable information on the subject. Dr. Wingfield's book will, we think, help to remove this difficulty by its clear, scientific and moderate statement of what has been attained, while its hopeful though sober view of possible developments should rouse interest in all who care for the progress of the healing art.

He gives a brief description of the main methods of hypnosis used by some of the most famous operators of the present day, explaining to what types of patients and what kinds of disorders they are likely to be best suited; and describes some of the typical phenomena of hypnotism, illustrating them from his own experiments. The medical aspect is only briefly considered, but this chapter has an interesting reference to the work of Freud, which is now attracting so much attention. It indicates further the types of cases that are, and those that are not, likely to benefit from hypnotic treatment. The thorny subject of the dangers of hypnotism is dealt with in an

<sup>1</sup> Formerly called "The Medical Society for the Study of Suggestive Therapeutics," the foundation of which was announced in the *Journal* for January, 1907.

eminently sane fashion. While showing that they may be greatly exaggerated, Dr. Wingfield admits that in this, as in all other methods, there are possible risks; but he shows that they are not of a more mysterious or alarming nature than the risks of other methods; for they are as well known to experts as other risks, and are quite as easy to avoid by care and common sense.

His general conclusion is one that holds not in hypnotism only, but in all varieties of the healing art. Other influences in addition to the special form of treatment are often required. Many patients "owe their troubles to their unhealthy manner of life. Work they regard as an evil to be avoided as much as possible, and when they are sufficiently wealthy to be independent of it, . . . they have no regular occupation of any kind except pleasure-seeking. . . . Their one hope of lasting cure lies in work and contact with the realities of life. If they can engender in themselves some human interest, they may forget their own sorrows in those of others. . . . We must, if possible, induce [the patient] to take up some absorbing form of labour, for in work, and in work alone, will [he] find permanent salvation. . . . 'Travaillons sans raisonner, c'est le seul moyen de rendre la vie supportable.'

Yet one is left with the impression that the author of this book finds some pleasure in the exercise of his reason as well as in his work.

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#### CORRECTIONS.

IN the account of experiments in thought-transference by Miss Ramsden and Miss Statkowsky, printed in the last *Journal*, it was stated (p. 392) that "on several occasions Miss Ramsden used a picture post-card and tried to convey the scene on it to Miss Statkowsky." Miss Ramsden tells us that this is an error; that on the two occasions (in Experiments I. and III., see p. 393) where picture post-cards are referred to, she was looking at the actual view itself when trying to convey the impression of it to Miss Statkowsky, and that she only used the post-cards as records of what she had been seeing.

On p. 393, Miss Ramsden's description of the scene she looked at in Experiment III. runs: "There was a statue of Japanese stone on an island in the pond." "Stone" is here a misprint for "storks," which is the word written on the original post-card. The experiment was thus more successful than would appear from the way it was stated in the *Journal*, for Miss Statkowsky's first clear impression was "a big bird with outspread wings sitting on a stone," and the two big birds standing on a small island built of stones were one of the main features in the scene that Miss Ramsden was looking at.

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## CASE.

L. 1183. Veridical Dream.

THE following account was sent to us by Major Nelson :

THE MANOR HOUSE, STOKE D'ABERNON,  
SURREY, *August 29th, 1910.*

Playing golf last week I happened to mention to my opponent, a member of the Psychical Research Society, a strange incident that occurred to me last Xmas Eve, or rather in the early hours of Xmas Day.

I ought to tell you that I never dream. I believe as a child I had nightmares like other children, but since then a dream has been to me an unknown quantity.

With this knowledge you will understand why what occurred last Xmas made so deep an impression. The whole of that day and the next my mind was obsessed by the incident, but I kept it entirely to myself.

On the morning of the 27th I dreamed again, and at dinner the same night the conversation turned upon dreams. Then for the first time I communicated my strange experiences to two ladies sitting on either side of me, Mrs. Rowan Hamilton, of Killyleagh Castle, Co. Down, and her niece by marriage, Mrs. Sidney Rowan Hamilton.

On the 28th I wrote to Mr. Sandwith, the Rector of St. Bartholomew's, Smithfield, whom I had not seen for some considerable time, and asked him if he had been worried about some child. He



replied by coming down to Stoke, and was amazed when I told him what had occurred, and proceeded to tell me what had been going on in his parish.

There is no possible explanation of how I could have been cognizant of the fact that Mr. Sandwith had been worried, for I had never heard of the child or of the German.

His letter was written after his visit in reply to my question, and at my request he wrote setting forth the particulars. I enclose the original documents.

A. NELSON, *Major.*

*P.S.*—I am, or rather was, by no means well acquainted with the passage from Scripture; yet it is verbatim correct.

Major Nelson sent us with this letter the original records he had made of his two dreams at the time, which were as follows :

THE MANOR HOUSE, STOKE D'ABERNON,  
SURREY, *Xmas Day, '09.*

Last night I dreamed a dream so strange and vivid that I wish to record the occurrence while I can remember the details.

I dreamed that I was in the drawing-room of 12A, Charterhouse Square, alone. Suddenly the door opened and Sandwith came in and said : "Look here, Nelson, you can help me—I wish you would come—I am terribly distressed about this poor child, a soldier's child too." I got up and followed him to the dining-room. He knelt down at the table and motioned me to kneel beside him. Then he said, "Now, I want you to repeat every word I say after me." I cannot remember the exact words, but the gist was that God would intervene to save some child—whether from danger or death I know not—for I cannot recall the words.

Suddenly Sandwith stopped speaking English, and began to pray in German. I was unable then to repeat his words, for I know no German, and as I was telling him so, I awoke.

A. NELSON.

*Dec. 27th, '09.*

I have had another dream of startling significance, and record it at once.

I dreamed that I asked myself what could possibly be the meaning of so extraordinary a request on Sandwith's part. Immediately there came into my mind or fell upon my ear—I know not which—these words: "If two of you shall agree upon earth as touching anything they shall ask, it shall be done for them of my Father which is in Heaven."

Mr. Sandwith, after visiting Major Nelson and hearing of his dream, sent him the following statement of the circumstances, which he forwarded to us:

12A CHARTERHOUSE SQUARE, E.C.,

Dec. 30, '09.

Here are the particulars. I have for a fortnight or so before Christmas been considerably worried over the marriage of a German, not a naturalized Englishman, to a girl in this Parish.

I spoke to the girl's father about it, and wrote to the Bishop of London asking whether the production of a licence would guarantee the validity of the marriage, if the contracting parties eventually resided in Germany.

The Bishop said he thought so, but that I had better go to Doctors' Commons and state the facts, in case they had overlooked the point of the man not being a naturalized Englishman.

I asked the father of the girl to accompany me, but he said he felt satisfied. This added considerably to my worry, as I felt he was the proper person to safeguard his daughter's future, and any interference on my part was a delicate matter. As the Bishop's letter was addressed to me personally through his Chaplain, "you had better go to Doctors' Commons," I regarded it as a personal direction from my Bishop and went, and asked for a written statement from the Chancellor of the Diocese that all was in order. This I duly received, and the marriage was solemnized on Christmas Day at 10.20 a.m.

W. F. G. SANDWITH.

We have also received from Mrs. Rowan Hamilton, of Killyleagh Castle, County Down, the following statement:

Nov. 9, 1910.

With reference to your letter dated 29th Oct., 1910, to Major A. Nelson regarding the dream described by him, I wish to corroborate his statement to you dated 29th August, 1910.

LINA ROWAN HAMILTON.

A similar statement has been received from Mrs. Sidney Rowan Hamilton, to whom Major Nelson also spoke of his dream.

In reply to questions tending to elicit what normal causes might have produced the dream, Major Nelson states that he had never helped Mr. Sandwith in any way in his parochial

work. He also says that Mr. Sandwith assured him that he had not thought of him in connection with his difficulty. He adds :

Nov. 4, '10.

The only connection that I can conceive between the fact of Mr. Sandwith's being worried and my dream is the existence of some lines on the subject of prayer written in a friend's Prayer Book, which I sent to Mr. Sandwith, before writing them in the book, to ask whether the theology was sound, in September, 1909.

This statement of Major Nelson's is of psychological interest as possibly throwing light on the mechanism of the dream. It seems as if the telepathic impulse had been the primary cause of the dream ; that the thought of the German and Mr. Sandwith thus telepathically aroused had called up, through a normal process of association of ideas with the latter, the additional notion of prayer, and that the three conceptions were combined into the dream idea of Mr. Sandwith reciting a prayer in German.

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## REPORT ON A FURTHER SERIES OF SITTINGS WITH EUSAPIA PALLADINO AT NAPLES.

### I.

#### GENERAL REPORT.

BY THE HON. EVERARD FEILDING AND W. MARRIOTT.

NAPLES, December 5th, 1910.

WITH a view to attempting to confirm either the favourable report on Eusapia Palladino issued by Messrs. Feilding, Baggally and Carrington, published in *Proceedings*, Vol. XXIII. (Part LIX., November, 1909), or the unfavourable one by Mr. W. S. Davis in the American S.P.R. *Journal* for August, 1910, a short series of five sittings was held in Naples in November and December, 1910. The sitters were as follows:

Séances I. and II.—Count and Countess Perovsky-Petrovo-Solovovo and Mr. Feilding.

Séance III.—Count Solovovo, Mr. W. Marriott, Mr. Feilding.

„ IV.—As in No. III. and Countess Solovovo.

„ V.—Mr. Marriott and Mr. Feilding.

At Séance I. the control was at the time considered so unsatisfactory that, although fraud was not specifically proved,

neither Count Solovovo nor Mr. Feilding is disposed to attach any evidential importance to the few small phenomena which occurred.

Séance II. was the only one at which, with the possible exception of table levitations, any phenomena of the slightest interest occurred. They were, however, of so insignificant a character that, especially in the light of the possible fraud at the first Séance, and the undoubted fraud in the last three, none of the three sitters is disposed to draw any positive conclusions. Séances III., IV., and V. were in the opinion of all those present unquestionably mainly, and in the opinion of Mr. Marriott wholly, fraudulent. The medium evaded throughout any effective control, frequently making it impossible for the sitter on her left side to prevent her from releasing her left hand or foot, and took advantage of this to make constant use of them, as well as of her elbow, for the production of spurious phenomena. Such phenomena consisted of (1) shaking movements of the curtain, throwings of it over her shoulder, surreptitious pullings at it with her hands or elbow, kickings at it with her feet. (2) Touches with her left foot on her neighbours. (3) Upsetting of the cabinet table with her elbow. (4) Moving of a chair with her foot. (5) Lifting of the cabinet table with her hand after effecting its release,—not by substitution, but merely by removing it from the back of the controller's hand, this position being the only form of control she would usually permit. As regards this last effect, it may be added that though Messrs. Feilding and Marriott distinctly saw the movement of the medium's hand and arm against a background of luminous paint, Countess Solovovo, who was controlling the hand in question on the table and under the curtain, had the distinct impression of its continuous grasp. Count Solovovo is inclined to consider the hypothesis of some abnormal suggestive influence on the part of the medium to account for this impression.

With this tentative exception, all the sitters are agreed that the whole of the above-named phenomena were entirely fraudulent. As regards the table movements, consisting, in the last three séances, of only one total and two partial levitations, Mr. Marriott is strongly of opinion that these also were fraudulent, inferring from the position of the hands that they

were accomplished by a balance of the table between the left hand and foot, and by an upward throw of her (E. P.'s) fingers respectively. Mr. Feilding, who was actually observing the hands at the time, disputes the conclusion that these actions did, in fact, take place, but is not disposed to lay any stress upon a few phenomena sporadically occurring among others of an unquestionably fraudulent character. He is further of opinion that the table movements were the only phenomena which in any way resembled the occurrences at the former Naples series of experiments, and states that the conditions of control permitted were wholly different from those permitted in that series.

The séances in question appear identical with the séances described by Mr. Davis. The medium pleaded illness and fatigue throughout, and although it had been intended to hold a series of ten or twelve séances, it was not thought worth while to continue any longer in the circumstances.

At the termination of the series Eusapia was informed of the negative conclusions which had been arrived at and of the spurious nature of the phenomena which had been presented. While not disputing the justice of these conclusions, she stated that she had no recollection of anything that transpired after the close of the table movements which usually occupy the first part of her sittings, after which the light is reduced for other phenomena. She pleaded her state of health as an excuse for her failure to give satisfaction. She nevertheless accepted her full fee.

## II.

### STATEMENT BY COUNT PEROVSKY-PETROVO-SOLOVOVO.

*December, 1910.*

Whilst substantially agreeing with the above report, I feel bound to make the following reservations and observations:

With regard to Séance II. some of the things which happened impressed me favourably. I was twice touched on my right side; a little table in the "cabinet" was suddenly and violently overturned; and one of the objects which then fell off it moved along the floor for a very appreciable period of time. The hand and foot control seemed to me very satisfactory; at least we repeatedly said so at the time, and I wrote so in my

notes the day after. I think in such incidents it is the impression felt at the time of the occurrence (I am speaking of experienced enquirers only) which must really count—not the one produced by subsequent unfavourable circumstances (unless revealing sources of error hitherto unsuspected), or even merely "as time goes on." Of course into my expressed conviction of the efficacy of the hand-control there entered even at the time an appreciable element of uncertainty due to the fact that, as usual, E. P. did not allow her hand to be grasped (I will revert to this point). In my note on the sitting in question I say also that "the conviction I here express . . . does not apply to the possible hypothetical use of an apparatus."

With regard to Séance III. and the incident in connection with my wife controlling, it should be noted that at the time the table was lifted up as if by Eusapia's hand, *her right hand was linked with F.'s on the table uncovered and dimly visible* (as stated in my note written out on the next day), whereas her left was *under the curtain* (also upon the table) and *invisible*. Our impression at the time (as expressed by F.) was that "substitution was impossible" (see my next day note). And to quote my wife's words in her written statement (made the next day): "I positively deny having lost contact with E. P.'s hand a single moment during the incident described."

I may mention that before our sittings had begun I had said to Mr. Feilding that it seemed to me very desirable to make some decisive step in advance with regard to the conditions of the "phenomena," and in view of all the doubts and discussions to which the question of hand-holding with E. P. gives rise, I suggested that we should "count" only those "phenomena" which should occur *with at least one of the medium's hands visible*. Neither of us seemed afterwards inclined to adhere unreservedly to so high a standard! But in the incident under consideration we seem to have come within measurable distance of it! And though the unavoidable lack of information as to certain particulars—for instance as to the exact distance separating Eusapia's two hands—is much to be regretted, this occurrence has on the whole seemed to me to be very instructive and tending to give support to the theory that a "medium" is occasionally able—whether consciously or unconsciously—to induce in the person controlling

him something like a tactile hallucination, for which view there is to my mind very strong evidence on record in the "chair-threading" experiments with Sambor.<sup>1</sup>

With regard to the table movements, I agree with Mr. Feilding in thinking most of them inconclusive; but I consider that one partial table-levitation (away from Eusapia) which we witnessed at the end of the third sitting, in a bright light, three persons (Mr. Feilding, Mr. Meeson, the stenographer, and myself) controlling E. P. and Mr. Marriott looking on, was rather remarkable, and I thought it difficult at the time to admit that Mr. Marriott's explanation (as given in the report) could be the true one. I may add that from what he told me I inferred that he had not actually *seen* E. P. throw up the table with her fingers, but had *concluded* that this was her method.

On the whole, and though I am by no means absolutely certain that any table movements and levitations we witnessed were genuine, I think that here is matter for further investigation. The conditions under which these things occur make me think that they are or may be suitable for scientific enquiry and I hope they may be investigated again. Even an exposure of E. P.'s levitations so extremely damaging to her mediumistic reputation as W. S. Davis's does not explain everything, and gives us no right whatsoever to answer the question definitely in the negative.

On the other hand, E. P.'s "cabinet phenomena," as I have witnessed them (both in Naples in 1910 and in St. Petersburg in 1898), have left me under the impression that here matters ought to be seriously mended before we investigate them further. I agree with Mr. Marriott in thinking

<sup>1</sup> These experiments (at least those made with this special aim by myself and my friends) have absolutely convinced me that either passage of matter through matter is a fact, or that a medium's hand, even when very well held (not in the least as Eusapia's hands are), can liberate itself, and afterwards return to its original position without the controller becoming aware of it. And after some conversations I had on the subject with Mr. Marriott (an expert in conjuring) I am even more than before inclined to see in this "chair-threading" some unusual form of "supernormal suggestion," and shall not believe this to have been a trick in the ordinary sense of the word until I have been shown the same thing by a regular conjurer.

On the other hand, I still maintain that we have no good evidence whatever of the possible production of *collective* hallucinations at spiritistic séances, visual or other (*Proceedings S.P.R.*, Vol. XXI., pp. 436-482).

that the hand control she usually admits when such "phenomena" occur is practically non-existent. She throws every obstacle in the way of this hand control. In my experience, at least, she constantly objected to my holding even her thumb or her little finger. She constantly complained of my squeezing her hand too much. She insisted on her hands being covered (with the curtain), and even asked that they should be brought nearer to one another, and this at the most successful sitting of the series,—the 2nd! The hand-substitution I noticed repeatedly. Apart from this, she constantly changes the respective positions of her limbs—both feet and hands. The latter especially are a regular *perpetuum mobile*. Now this circumstance is extremely important, for as the conditions of the control are perpetually and ceaselessly changing, illusions of memory as to the exact conditions under which something occurred are eminently apt to spring up. Of course the presence of a shorthand writer will to a great extent eliminate this source of error; but, seeing that no shorthand writer was present at the great majority of observations in the case of E. P., my present impression is that the great bulk of the evidence *re* her "cabinet-phenomena" is of no decisive importance.

In my experience, then, with such control as E. P. admits, *complete conviction in the true sense of the word is strictly speaking unattainable*. And what, I ask, is the use of "relative conviction" like the one, say, I felt as to the efficacy of the control at Séance II.? The fact that I had this impression at the time is interesting; but it does not carry us one step further. At most we are driven to the "supernormal suggestion" theory. At future scientific séances E. P. must either allow her hands to be plainly visible to all, or allow them to be grasped (as Sambor invariably did, as I have said, during the experiments with the "chairs," thus giving something amounting to absolute conviction). The foot-control, in which she places her foot upon that of her neighbour, should also be done away with. These demands are eminently reasonable. It is simply preposterous to assert that they could act negatively on the "phenomena." Enough time, money and work has already been spent, and strictly speaking to no avail. A new departure must be made at last.

If E. P. consents to the above conditions, well and good; if she does not, she must either be left alone; or—a course of action I should recommend—in future experiments we should no longer investigate the “cabinet-phenomena” themselves, *but the conditions of the control at the time such “phenomena” are occurring.* Any “manifestations” taking place with both of E. P.’s hands invisible (supposing they are controlled as unsatisfactorily as they are now) should not be taken into account at all. And particular attention should be given to making clear whether anything will happen with either *one* or *both* of the medium’s hands *visible*. In the former case we shall have to give full weight to the “supernormal suggestion” theory; and only in the latter—if positive results are obtained—shall we really have to face the hypothesis of a new “physical force” and the like. If, on the contrary, after a new series of experiments it is clearly shown that no “cabinet-phenomena” occur when both the medium’s hands are visible, this negative conclusion will be also very important and will make it probable that in former experiments too we need not look beyond errors of observation, illusions of memory, etc. (coupled perhaps sometimes with some kind of “suggestion”) to account for the most puzzling of Signora Palladino’s performances.

Of course the question of the foot-control too is of vital importance, since I, for my part, have little doubt, that the medium’s feet may more than once have played a fundamental part in “spirit” touches and grasps.

### III.

#### DETAILED ACCOUNT OF THE TABLE-LIFTING INCIDENT.

##### (a) EXTRACT FROM MR. FEILDING’S NOTES ON SÉANCES III. AND IV. (*November 26 and 28, 1910.*)

*December 1, 1910.*

In the course of the two séances the “phenomena” produced consisted of a few raps of doubtful origin, apparently not in the table; a few slides of the table of about an inch at a time, not shown to be fraudulent but under unsatisfactory conditions; an upsetting of the cabinet table to all appearances accomplished by [E. P.’s] elbow; bulgings of the dress (quite unlike

any bulgings which I have previously seen) and apparently done with the foot; a few movements of the curtain clearly seen to have been done with the hand after substitution had been effected; a movement of a chair close to the medium, evidently done by the foot after substitution had actually been notified; and the lifting of the cabinet table clearly seen by Marriott and myself against a card of luminous paint to have been done with the hand controlled by Countess Solovovo. Also one total and two or three partial levitations, as to which there is a difference of opinion between Marriott and the rest of us. It would be absurd to lay stress on small matters of this kind following on a series of purely fraudulent phenomena. The chief point of interest is the lifting of the cabinet table visibly by Eusapia's hand, notwithstanding that the Countess insisted on her not having lost control of the hand in question. No substitution had been effected, her right hand being visible in mine, and the only apparent alternatives are either the formation of a fluidic hand on Countess Solovovo's (a theory put forward by Cavaliere Chiaja) to lift the table; or else a mere lapse in her observation. Taking the case on its own merits, the latter is of course the more reasonable assumption.

(b) NOTE ON SÉANCE OF NOVEMBER 28, 1910.

BY COUNT SOLOVOVO.

*November 29th, 1910.*

My wife controlling all the time on E. P.'s left, F., Mr. Marriott, Meeson, then F. again on her right.

The séance may be safely put down as—to say the least—of an extremely suspicious character throughout, with, however, one exception. At a certain moment when an attempt was being "mediumistically" made to pick up something in the cabinet from the floor, F., who was controlling E. P. on her right, saw against a luminous background E. P.'s left arm producing the movement. Mr. Marriott, who was under the table holding E. P.'s feet, saw the same thing. The medium's right hand, linked with F.'s, was on the table uncovered and dimly visible. The medium's left hand, which my wife controlled, was also upon the table, but covered with part of the curtain. On F. asking my wife whether she had not let E. P.'s hand go, she emphatically denied it, stating that E. P., though not

allowing her to *hold* her hand all the time in the proper sense, did not withdraw it for a single moment, and repeatedly clutched at it.

As F. said at the time, substitution was impossible. I also dimly saw E. P.'s right hand linked with his over or on the table.

My wife's conviction that at the time she had not released the medium's hand was absolute. But it is of course possible that after being told over and over again by that cleverest of conjurers, Mr. Marriott, that she was mistaken, she may feel less certain about the matter. But we should not allow such suggestions to work—whether one way or the other; and in justice to E. P. my wife's original and complete conviction should be put on record.

(c) NOTE BY COUNTESS SOLOVOVO.

*November 29th, 1910.*

I positively deny having lost contact with Eus. P.'s hand a single moment during the incident described, and, as my hand with her left one was under the curtain, on the table, whereas her right was visible, though it is true very dimly, and held by F., and not near enough to mine to touch me with it, she was not able to make one of her hands do duty for two.

[In reply to questions, the following further details of the incident were sent to us by Countess Solovovo.—Ed.]

*January 16th, 1911.*

(1) I was holding E. P.'s hand very lightly, because she complained of being squeezed too tightly each time I tried to hold her hand fully in mine, and most of the time she had her hand on my hand and pressed it very strongly each time a movement occurred, or was patting it, but not for a second did I lose contact with it; and when Mr. Feilding said: "She is using her hand, because I saw it clearly trying to lift up the little table," I did not think he was speaking of the hand *I* held (I was so sure of having had it on mine all the time), and when he told me I must have let it go, I positively denied it, and up till now I am as sure as one can be of anything that she did not use the hand that was in mine (or *on* mine).

(2) Her hand was not motionless, for, as I said before, she moved it about over mine, patted me, pressed my hand very strongly sometimes, sometimes let me hold hers fully in mine, then would turn my hand down and put hers over, but all the time without taking it off entirely; and when her hand was over mine, I several times turned my hand and felt with my fingers if her fingers were on my hand, and each time I felt them I tried to do the same thing with my thumb, and I felt also that it was the same hand I held all the time. Our hands were on the table and covered by the end of the left part of the curtain.

(3) My attention was all the time concentrated on holding her hand, as I was sure of her foot, Mr. Marriott controlling both feet under the table. He told me a few days later that most likely my attention had been too much concentrated on holding her hand, and that on account of the tension of my mind I had not remarked when she had slipped away from me; but I am sure that if I had said my mind had been quite free during the time I held her, and that I was not entirely and only occupied in observing the hand I held, Mr. Marriott would have said I had been "*distracte*," and had not remarked when Eusapia took away her hand.

I think also that, had she taken away her hand for a short time and afterwards brought it back again, I should have felt a difference in my sensations before and after she had removed her hand, whereas I felt no difference at all, and continued feeling her hand in or on mine.

The little table was not lifted on to the table we sat at (as far as I remember, perhaps I am wrong); it seems to me it was lifted behind the curtain and then fell down again. But it was only Mr. Feilding and Mr. Marriott who could see what was going on behind the curtain; I could not, as I was not sitting facing the opening in the middle of the curtain, but just behind it; that is, the left half of the curtain was opened in the middle, near E. P.'s head and shoulder, and, as I was sitting on her left-hand side, I could not see what was going on inside the cabinet unless I bent very much forward, and at that moment I was absorbed only in attending to the hand I held.

My impression is that she did not use her left hand in lifting the little table, and during all the sitting it seemed to me she was trying very hard to move the objects, but not with her physical hands, but with some inner power, and she seemed to suffer and to be very tired each time something had moved.

I think this is all I remember of the sitting; it is very incomplete, but I have a very bad memory for details, and remember only my impressions.

BARBARA PEROVSKY-SOLOVOVO.

#### IV.

#### COMMENTS ON THE ABOVE.

BY ALICE JOHNSON.

Countess Solovovo's careful and detailed description of her sensations during this incident seems to me to show clearly that it was not, as Mr. Feilding suggests, through any "mere lapse in her observation" that she let Eusapia's hand go; while the fact that the hand had somehow become free was proved by the joint observations of Mr. Feilding and Mr. Marriott.

A lapse of attention or observation is a thing that frequently occurs in ordinary life; everybody must be familiar with the experience of failing to notice an object directly within his view when he is thinking of something else. In some cases this may almost amount to what is called a "negative hallucination." But this is quite different from what Countess Solovovo describes. Instead of failing to notice the presence of an object, she had a clear perception of its presence while it was absent: that is, she had a distinct and full-blown positive hallucination or illusion, lasting evidently for a perceptible period of time.

I am especially interested in this, because I have long been convinced that a similar experience happened to me during my second sitting with Eusapia at Cambridge in 1895. On that occasion Eusapia was standing up, Mr. Myers standing on one side and holding her right arm and hand, and I on the other side holding her left arm and hand, my right arm being interlaced with her left. The two other persons present were sitting on the floor behind her, so as to see her dimly outlined against the white ceiling, the room

being extremely dark. These witnesses saw an elongated object proceeding from her body, moving about and often changing in shape and length. It was too dark for them to see how it was attached to her, or how the controllers were holding her; but if her left arm had got free, it could easily have executed all the movements, and in doing so would have presented just the appearance they described. The evidence that the arm was not free depended solely on my conviction that I was holding it. I was certain at the time that I was holding it; but later, in view not only of the systematic frauds discovered, but also of my observations of various illusions experienced at these sittings, I became convinced that my impressions as to holding her arm on that occasion were purely hallucinatory.

The evidence for this is, of course, not so clear as in Countess Solovovo's case, since at the Cambridge sitting it was too dark for the witnesses actually to see whether the elongated object was Eusapia's arm or not; and as they supposed at the time that I was holding the arm, they took the object to be something else. At the Naples sitting there was more light, for the background was of luminous paint instead of an ordinary white-washed ceiling, and here the arm that lifted the small table was seen to be attached normally to Eusapia's left shoulder. If it had been too dark to see this, the sitters would probably have regarded the movement as supernormally performed, on the strength of Countess Solovovo's conviction—apparently so well founded—that she was holding Eusapia's left hand.

In my paper "On the Education of the Sitter" (*Proceedings*, Vol. XXI., pp. 483-511) I brought forward evidence derived from various different sources in support of the hypothesis that some mediums have an unusual power of imposing illusions and hallucinations on their sitters, and that this may account for some of the most remarkable records of apparently telekinetic phenomena. The case described above tends to confirm this hypothesis. It does not, of course, explain all the phenomena reported on good evidence to have occurred in the presence of Eusapia; but it suggests that those which depend for their authenticity on the testimony of one witness as to the control exercised—and a considerable proportion of the best cases come under this definition—must be seriously discounted.

## V.

## NOTE ON THE REPORT.

BY W. W. BAGGALLY.

I should like to make a few remarks on the above Report. Both the American sittings and those lately held with Eusapia Palladino differ materially in many respects, but principally in the following, from those held by Mr. Feilding, Mr. Carrington and myself in Dec. 1908. In the American and in the recent Naples sittings no phenomena were obtained under the following conditions: "when both the medium's hands were distinctly visible away from or quietly resting on the séance table, or both hands clearly seen when being held by the controllers and at the same time her body was in view down to her feet." In these cases the supposition that the phenomena were produced fraudulently through the substitution or release of one of her hands or feet could not be entertained.

It was the phenomena under the above test conditions, which we obtained at our séances in Dec. 1908, that greatly impressed me, and I laid particular stress on them (and gave some examples) in my final note in the Report of our Naples sittings. So far I have not met with any satisfactory explanation of how Eusapia could have produced these phenomena by normal means. It is certain that no accomplice was present, and we had satisfied ourselves by examination that no apparatus was being used.

I am afraid I cannot accept Miss Johnson's theory that Eusapia possesses the power of inducing a *continuous* hallucination of the sense of touch in the minds of her sitters. Experienced investigators are well aware that a *temporary* hallucination of this nature can be induced when a medium's hand is surreptitiously removed for a moment from the controller's hand. We were unceasingly on our guard against such an occurrence at our Naples sittings. It should be noted that Mr. Feilding states that the conditions of control permitted in the recent sittings were wholly different from those permitted in the former Naples sittings. In a letter that I have received from Mr. Feilding, he says: "Everything this time was different [from our previous séances] and exactly like the reports given of the American conjurers' sittings."

# JOURNAL

OF THE

## Society for Psychical Research.

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## NOTICE OF MEETING.

## A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD AT

**MORLEY HALL,**

GEORGE STREET, HANOVER SQUARE, LONDON, W.,

On TUESDAY, MARCH 28th, 1911, at 4 p.m.,

WHEN A PAPER ON

“The Automatists' Knowledge as a Factor in  
the Production of Cross-Correspondences,”

WILL BE READ BY

MISS ALICE JOHNSON.

N.B.—No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.

NEW MEMBERS AND ASSOCIATES.

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*Names of Members are printed in Black Type.*

*Names of Associates are printed in SMALL CAPITALS.*

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**Miller, Professor Dickinson S.**, Columbia University, New York,  
U.S.A.

**Mirlees, W. J.**, 11 Cranmer Road, Cambridge.

**Simpson, Commander N. V., R.N.**, Kylintra, Portruude Park,  
Weybridge.

**ARCHER, BASIL**, Highfield, The Chase, Coulsdon, Surrey.

**BRUNWIN, A. D., M.D.**, Haverings, Rayne, Braintree.

**CLAPHAM, MRS. H. H.**, 267 South 8 Street, San José, California,  
U.S.A.

**COXON, MRS. GEORGE S.**, Craigleith, Cheltenham.

**DUANE, RUSSELL**, 1617 Land Title Building, Philadelphia, Pa.,  
U.S.A.

**FRANKLAND, F. W.**, 4 Upper Bedford Place, Russell Square,  
London, W.C.

**FRANKLAND, MRS. F. W.**, 4 Upper Bedford Place, Russell Square,  
London, W.C.

**LIBRARIAN**, Public Library of the District of Columbia, Washington,  
D.C., U.S.A.

**MORTON, MRS. FREDERICK N.**, 73 West La Crosse Avenue, Lans-  
downe, Pa., U.S.A.

**PAIN, MRS. W.**, 37 Westminster Palace Gardens, London, S.W.

**WRANGELL, BARON CYRILLE**, 9 Schpaleznaia, St. Petersburg.

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## ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 20 Hanover Square, London, W., on Tuesday, January 31st, 1911, at 4 p.m.; the President, Mr. H. Arthur Smith, in the chair. There were also present: Mr. W. W. Baggally, the Right Hon. Gerald W. Balfour, Professor W. F. Barrett, the Rev. A. T. Fryer, Sir Lawrence J. Jones, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. St. G. Lane Fox Pitt, Miss F. R. Scatcherd, Mr. Sydney C. Scott, Mr. A. F. Shand, Mrs. Henry Sidgwick, Sir Richard Stapley, Lieut.-Colonel G. Le M. Taylor, Dr. C. Lloyd Tuckey, Mrs. Verrall, and Mr. V. J. Woolley;

also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Report of the Council for the year 1910 was read, and is printed below. The audited account of income and expenditure for the year 1910 was presented and taken as read, and is also printed below.

The President announced that the six retiring Members of the Council offered themselves for re-election. No other nominations having been received, the following were declared to be duly elected Members of the Council: Professor W. F. Barrett, Dr. J. Milne Bramwell, the Hon. Everard Feilding, Mr. J. G. Piddington, Dr. F. C. S. Schiller, and Mrs. A. W. Verrall.

#### MEETING OF THE COUNCIL.

THE 107th Meeting of the Council was held at 20 Hanover Square, London, W., on Tuesday, January 31st, 1911, at 3.30 p.m.; the President, Mr. H. ARTHUR SMITH, in the chair. There were also present: Mr. W. W. Baggally, the Right Hon. Gerald W. Balfour, Professor W. F. Barrett, the Rev. A. T. Fryer, Sir Lawrence J. Jones, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. St. G. Lane Fox Pitt, Mr. Sydney C. Scott, Mr. A. F. Shand, Mrs. Henry Sidgwick, Lieut.-Colonel G. Le M. Taylor, Dr. C. Lloyd Tuckey, Mrs. Verrall, and Mr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

After considering their Report for the year 1910, the Council adjourned for the Annual General Meeting of Members of the Society, and re-assembled at the conclusion of that meeting.

The proceedings of the Annual General Meeting were reported.

Mr. Andrew Lang was elected President of the Society for the year 1911.

Mrs. Henry Sidgwick was elected a Vice-President of the Society.

Mr. H. Arthur Smith was re-elected Hon. Treasurer; Mrs. Henry Sidgwick and the Hon. Everard Feilding, Hon. Secretaries; and Mr. Arthur Miall, Auditor for the current year.

The following were co-opted as Members of the Council for the year 1911; Mr. W. W. Baggally, Mr. G. Lowes Dickinson, the Rev. A. T. Fryer, Sir Lawrence Jones, Mr. W. McDougall, Dr. T. W. Mitchell, Professor Gilbert Murray, Mr. A. F. Shand, and Mr. V. J. Woolley.

Committees were elected as follows:

*Committee of Reference and Publication:* The Right Hon. Gerald W. Balfour, Professor W. F. Barrett, Sir William Crookes, the Hon. Everard Feilding, Dr. W. Leaf, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. J. G. Piddington, Lord Rayleigh, Mrs. H. Sidgwick, Mrs. A. W. Verrall, and Miss Jane Barlow.

*Library Committee:* The Hon. Everard Feilding, Mr. J. G. Piddington, and Dr. C. Lloyd Tuckey.

*House and Finance Committee:* Mr. W. W. Baggally, the Hon. Everard Feilding, Mr. J. G. Piddington, Mr. Sydney C. Scott, Mr. H. Arthur Smith, and Lieut.-Colonel Le M. Taylor.

Madame Curie was elected an Honorary Member of the Society.

Corresponding Members and Honorary Associates were re-elected for the year 1911, the names of Professor Dr. Freud, Mrs. William James, and Dr. Morton Prince being added to the list of Corresponding Members.

Three new Members and eleven new Associates were elected. Their names and addresses are given above.

The monthly account for December, 1910, was presented and taken as read.

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#### GENERAL MEETING.

THE 137th General Meeting of the Society was held at Morley Hall, George Street, Hanover Square, London, W., on Tuesday, January 31st, 1911, at 5 p.m., MR. H. ARTHUR SMITH in the chair.

The Chairman announced that Mr. Andrew Lang had been elected President of the Society for the year 1911.

PROFESSOR W. F. BARRETT, F.R.S., then read a paper on "Poltergeists: Old and New," which will, it is hoped, be published later in the *Proceedings*. The following is a summary of it:

The author remarked on the appropriate coincidence that the announcement of Mr. Andrew Lang's acceptance of the

Presidency of the Society for the ensuing year synchronized with the reading of a paper on a subject to which Mr. Lang had devoted so much attention and historical research.

There was no exact English equivalent for Poltergeist, but as the German word *polterer* meant a boisterous fellow, so *poltergeist* was a boisterous ghost. It is a convenient term to express those apparently meaningless noises, disturbances, movements of objects and ringings of bells (even when the wires are severed) for which no assignable cause can be found. The phenomena are sporadic, breaking out unexpectedly, lasting a few days or months and terminating as suddenly. They differ from hauntings, inasmuch as ghostly forms are not seen, and are associated not so much with a particular locality as with a particular (and usually young) person in a particular room. They appear to have some intelligence behind them, as response to a definite number of raps, or other sounds, asked for by the investigator, can usually be obtained. The phenomena take place equally well in broad daylight, under the searching gaze of investigators, or at night time. Of the genuineness and inexplicable nature of the phenomena there can be no manner of doubt, in spite of occasional attempts at their fraudulent imitation. This latter, the author pointed out, sometimes occurs after the original phenomena have passed away, and usually when the psychic has been taken to a new locality.

The S.P.R. *Journal* for 1884, and the *Proceedings* for 1896 contain lengthy reports on "Poltergeists," by the late Mr. Podmore, but these reports arrived, in the opinion of Professor Barrett, at contradictory conclusions, and hence the necessity for a reconsideration of the whole subject.

Professor Barrett had been led to devote a considerable time to the investigation of the subject owing to two remarkable cases of poltergeist occurring in Ireland, in one of which he was a spectator of the phenomena, and in the other, a recent case, he obtained the evidence of several trustworthy eye-witnesses. This latter is

#### *The Enniscorthy Case.*

Enniscorthy is a town in Co. Wexford, and the phenomena broke out in July, 1910, on the arrival of a young carpenter at some lodgings in the town. High testimony is borne to

the character and truthfulness of this young man, named J. Randall, by the rector of his parish, who had known him for several years. Randall's account of the phenomena, which he wrote at the request of the author, agrees with the evidence of two independent and intelligent eye-witnesses who were present during part of the disturbances. Here the phenomena took place after Randall had retired to bed at night; the bed-clothes were pulled off, a heavy bed dragged into the middle of the room, no one being near it, Randall himself was lifted off the bed and deposited on the floor in the presence of the witnesses, a chair ran across the room, no one touching it, and loud knockings were heard in the room. These disturbances continued for three weeks, until Randall moved to another house, and have not recurred in his new lodgings.

#### *The Derrygonnelly Case.*

Derrygonnelly is a hamlet some nine miles from Enniskillen, in the N.W. of Ireland. The phenomena here broke out in a small farmer's cottage in 1877, and consisted of objects being thrown down and out of the house, loud knockings, stones dropped in the room, etc. The author was able to visit the spot whilst the disturbances were in progress, and had the advantage of two scientific friends who assisted him in the investigation. No assignable cause could be found for the noises heard in their presence, though a careful watch was kept both inside and outside the cottage. In this case the knocks responded to the given number requested, even when that number was silently willed. A full report of these occurrences was published by the author in the *Dublin University Magazine* for December, 1877. The medium or centre of the disturbances was in this case the eldest daughter of the farmer, a girl nearly 20 years old; the phenomena ceased after two or three months.

#### *The "Atlantic Monthly" Case.*

This case, described in one of the best American Reviews, the *Atlantic Monthly* for August, 1868, is one of the most remarkable and evidential, if the testimony of the writer of the article in the *Atlantic Monthly* is accepted. Here the phenomena broke out on the arrival of a young servant girl in the house of a family in Massachusetts, ceased when she was

temporarily absent, returned on her return, and lasted some ten weeks. The phenomena took place during the day, and also in the bedroom at night, when the girl had retired to rest. They were such that she could not possibly have produced them fraudulently. For instance, the bells of the house rang during the day repeatedly and for long periods, even after the wires had been severed; the clappers of the bells were seen to be vigorously moving, no one touching them, and the bells suspended 11 feet above the floor. A heavy stone slab, no one touching it, was seen to rise off its support and fall back with such force as to break into two, and this in day-light under the eyes of witnesses, whilst the servant girl was wringing out some clothes. Other startling noises and movements of furniture occurred, and no doubt whatever was left in the minds of the eye-witnesses of the genuineness and inexplicable nature of the phenomena.

Prof. Barrett then briefly related the case of a poltergeist occurring on the Pacific coast at Portland, Oregon, fully detailed in the *Journal of the American Society for Psychical Research* for September and November, 1910. Here, after the original disturbances had ceased, and the psychic, a boy, had been moved to another house, fraudulent imitation of the phenomena occurred, and the lad confessed to the fraud and even to some of the original disturbances. The confessions of children must, however, be received with caution, as shown in cases of children accused of witchcraft, where they often confessed to the performance of impossible feats, and were thereupon burnt to death.

Among historic cases the Cideville parsonage poltergeist, which occurred in 1850, is perhaps the best attested, the amazing and voluminous evidence being given on oath at a trial; it is narrated in Dale Owen's *Footfalls on the Boundary of Another World*, as is also the famous Bealings bells case in Suffolk in 1834. The Epworth poltergeist at the Wesleys' parsonage in 1716, and the Tedworth poltergeist in 1661, when Mr. Mompesson's children were the nucleus of the phenomena, are well known, the latter being fully described and investigated by Glanvil, one of the earliest Fellows of the Royal Society. A complete tabular statement of poltergeists old and new has been begun by the author.

The paper ends with a summary of the conclusions to which the author had been led, the essentially weak, temporary and fugitive nature of the phenomena being pointed out. The disturbances resemble practical jokes by mischievous children in the unseen, and there are doubtless more such children there than on earth. But no satisfactory explanation of the phenomena is possible at present; our duty being to collect, scrutinize, and classify evidential cases, and where possible promptly investigate the occurrences before they cease.

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#### REPORT OF THE COUNCIL FOR THE YEAR 1910.

THE membership of the Society has, as usual, increased considerably this year. 23 new Members were elected and 2 Associates became Members; 126 new Associates were elected and 4 Members became Associates. On the other hand, the total loss in numbers from deaths, resignations, and other causes was 24 Members and 94 Associates, leaving a net increase of 37. The total membership has now reached 1267, the numbers being distributed as follows: Members, 301 (including 24 Honorary and Corresponding Members); Associates, 966 (including 11 Honorary Associates).

The Society has suffered two great losses this year in the deaths of Professor William James and Mr. Frank Podmore, papers in memory of whom, read at a recent meeting, will be published in the next Part of the *Proceedings*.

Two Parts only of *Proceedings* were issued during the year, in March and August; but their total bulk amounted to only a few pages less than the three Parts issued last year. They gave the completed results of work, the progress of which was referred to in last year's report, viz. accounts of Mr. Dorr's sittings with Mrs. Piper in America, a second report on Mrs. Holland's automatic writing, and Mrs. Verrall's paper on a new group of automatic writers, the "Macs."; also a report, edited by Miss Verrall, of an earlier series of sittings with Mrs. Piper, carried out under the supervision of Dr. Hodgson and completed only a few weeks before his death. The record of these sittings seems to constitute the most valuable part of the voluminous material collected by Dr. Hodgson since his own

latest paper on Mrs. Piper, published in the *Proceedings*, Vol. XIII.

The last Part of the *Proceedings* contained also Mr. H. Arthur Smith's Presidential Address for the year, and a valuable discussion of some of the recent developments in psychotherapy by Dr. Mitchell, to whom we are also indebted for many of the "Notes on Current Periodicals" which appear from time to time in the *Journal* to inform our readers of important articles published elsewhere, bearing more or less directly on psychical research.

The general growth of work has made it necessary to add to the staff, and in June the Council appointed Miss Verrall as Assistant Research Officer, the appointment to date from Michaelmas. Since then, Miss Verrall has, among other things, been occupied in organising some series of experiments, and has helped in the investigation of cases by personal interviews with the witnesses. She has further read papers on psychical research to two literary debating societies in London.

Much useful work of the latter kind has also been done by Mr. Baggally, who during the year gave a lecture and read three papers on Cross-Correspondences and other subjects to various societies in Brighton. Mr. Baggally has also been indefatigable in rendering help in the investigation of some difficult cases where expert assistance was especially wanted.

Miss Miles and Miss Ramsden have been continuing the experiments in thought-transference, which they have carried on at intervals for some years, with each other and a few of their friends. Some of these were printed in the *Journal* for December, 1910, and we are hoping for further results in this important field.

It is interesting to note the extent to which psychical research is influencing contemporary thought all over the world. Thus, a Turkish psychical review was founded about a year ago, to which one of our Honorary Associates, M. Sage, was asked to contribute a sketch of the S.P.R. Slowly but surely also its theories are permeating the more conservative field of English science, as witness the serious and respectful treatment of the subject at the present day in such journals as *Nature*.

The medical profession too shows a growing appreciation of our work. Thus, the *British Medical Journal* for June 11th,

*ACCOUNT OF RECEIPTS AND EXPENDITURE*

FOR THE YEAR ENDED 31ST DECEMBER, 1910.

Dr.

42

*Journal of Society for Psychical Research.* MAR., 1911.

	Cr.	By Printing of Publications: <i>Journal</i> , Nos. 261-270, <i>Proceedings</i> , Parts lviii., lix., lx.	- £106 18 5
" Subscriptions:			
Members (1909),	- £18 13 0	" Postage and Despatch of Publications, etc.,	- £527 6 6
(1910),	- 490 1 4	" Salaries : Research Officer and Editor,	- £634 4 11
(1911),	- 21 0 0	" Secretary and Sub-Editor,	- 11 9 7
Associates (1908),	- £1 1 0	" Assistant Research Officer (for three months),	- 17 1 6
(1909),	- 20 16 6	" Assistant Secretary,	- 134 3 8
(1910),	- 852 12 10	" Grant to Mrs. Piper,	- 78 0 0
(1911),	- 51 9 0	" Bent,	- 563 0 0
" Life Associates,	-	" Fuel and Lighting,	- 75 0 0
" Special Annual Subscriptions,	-	" Expenses of Meetings of the Society,	- 200 0 0
" Library Subscriptions,	-	" Travelling and Research,	-
" Legacy from the late Mr. Robert Hannah,	-	" Stationery,	- 22 15 3
" Sale of Publications:	-	" Furnishing and Decoration,	- 39 8 2
Per Secretary,	- £51 11 10	" Sundries,	- 7 3 4
" Mr. F. Edwards,	- 104 12 6	" Travelling Expenses,	- 15 12 6
" American Agent,	- 38 7 9	" Telephone Rent,	- 6 10 0
" Sale of Glass Balls,	-	" Auditor,	- 5 5 0
" Sale of Furniture,	-	" Insurance,	- 7 18 0
" Contribution to the Piper Fund,	-	" General Printing,	- 9 3 4
" Interest on Investments and Bank Deposit	-	" Advertisements,	- 21 8 6
Account (including the Interest on	-	" Indexing,	- 9 1 6
Securities of the Edmund Gurney	-	" Clerical Work,	- 8 7 1
Library Fund),	- £109 1 10	" Cleaning,	- 1 17 7
" Rent of Copyholds (Kay Legacy),	- £182 10 0	" Commissions on Sales, Cheques, etc.,	- 42 15 7
			- 242 16 5
" Balance brought forward from the Edmund Gurney Fund,	- 5 12 5	" Purchase consideration to Lord of the Manor on enfranchising Copyholds ( <i>re Kay Legacy</i> ),	- 116 8 3
" Loan from the Endowment Fund,	- 50 0 0	" Purchase of £340 East India Railway Deferred Annuity,	- 395 19 9
		" Balance, December 31st, 1910:	
		At London County and Westminster Bank, on Current Account, or in Treasurer's hands,	- £182 7 7
		In Secretary's hands,	- 5 6 5
			- 187 14 0
			£2,566 8 6

**MEMORANDUM OF ASSETS.**

GENERAL FUND. ENDOWMENT FUND.

ENDOWMENT FUND.	
£1,260	0 Caledonian Railway 4% Preference Stock.
£398	0 Lancashire & Yorkshire Railway 4% Preference Stock.
£1,260	0 East India Railway 4½% Irredeemable Debenture Stock.
£390	0 East India Railway 3½% Debenture Stock.
£325	0 Great Western Railway 5% Rent Charge Stock.
£508	0 India 3½% Stock.
£392	0 Great Eastern Railway 4% Debenture Stock.

Edmund Gurney  
Library Fund.

I have examined the above Accounts with the Society's Cash Book and Vouchers and certify that it is in accordance therewith.  
Stocks enumerated above being either in the custody of the Banks or inscribed in their books.

ENDOWMENT FUND FOR PSYCHICAL RESEARCH, ACCOUNT FOR 1910.

PAID.	RECEIVED.
Purchase of £200 East India Railway 4½% Irredeemable Debenture Stock, -	£49 18 5
Temporary Loan to the General Fund Account, -	-
Balance in hand, December 31st, 1909, -	-
Interest on Investments, -	248 17 11
Donations, -	105 5 0
	£404 1 4

January 31st, 1911.

Audited and found correct, and securities produced.

Hon. Treasurer, S.P.R.

1910, reports an address delivered to the Dorset and West Hants Branch of the British Medical Association by its President, Dr. T. F. Gardner, in which lengthy and emphatic reference was made to the great services rendered to psychology by the scientific treatment of it by the S.P.R.

The altered attitude of the profession is no doubt partly due to the efforts of the Psycho-Medical Society, some of the leaders of which were recruited from the ranks of our Council; Dr. Lloyd Tuckey having been elected as President in the first year of its existence, Dr. Bramwell in 1908, and Dr. Mitchell in the current year (1911).

Both the production and the investigation of automatic scripts are steadily being continued, and some papers on the subject will, it is hoped, shortly be published. Experience has shown that it is necessary to study these scripts with great care and to compare them in a laborious and detailed way with one another before their real significance can be made out. For not only do later scripts often throw light on obscure passages in the earlier writings of the same automatist, but the scripts of different automatists are sometimes found to be interrelated over a long period. The complicated nature of these cases and the variety of psychological factors involved make it necessary to proceed with caution, and if the experiments are interrupted by premature disclosure and hasty publication, much of their interest and value will inevitably be lost. We hope that the results of the work will prove valid for future generations as well as for ourselves; but for this they must be founded on the rock and not on the sand. Such foundations cannot be hurried and must not be scamped.

The Account of Receipts and Expenditure for the year calls for little remark. The total annual subscriptions—our most important source of income—amount to a little more than last year. The legacy of £100 from Mr. Robert Hannah was received this year. The sale of publications has slightly fallen off in England but decidedly improved in America, with the result that the total received is almost exactly the same as last year. The Edmund Gurney Fund has, by resolution of the Council, been merged in the general funds of the Society, so that a separate account of it will no longer appear.

On the expenditure side we note a considerable increase in

the cost of printing—about £116 more than last year—which is the consequence of an increased literary output.

Some welcome gifts to the Endowment Fund for Psychical Research have been received this year, as noted in the Account of that Fund, but it has not yet reached the point desired.

Two General and four Private Meetings of the Society (for Members and Associates only) were held during the year. The dates and subjects of the papers read were as follows:

\*January 31st. "Seeing without Eyes," by Mr. Frank Podmore.

March 15th. "A Study in Hysteria and Double Personality, with Report of a Case," by Dr. T. W. Mitchell.

\*May 5th. "Presidential Address," by Mr. H. Arthur Smith.

June 24th. "Cross-Correspondences," by the Right Hon. Gerald W. Balfour and Sir Oliver Lodge.

November 8th. "Papers in Memory of Frank Podmore and William James," by Mrs. Henry Sidgwick and Mr. W. McDougall.

December 8th. "Cases of Telepathy between Automatists," by Mrs. A. W. Verrall.

\* Those marked with an asterisk were General Meetings.

#### NOTICES OF BOOKS, ETC.

*Le Spiritisme dans ses Rapports avec la Folie.* By DR. MARCEL VIOLET. Bloud et Cie. Paris, 1908. 120 pp.

DR. VIOLET has set himself no easy task. Writing as an expert in mental diseases, he has attempted to set before the general thinking public some account of certain mental disorders which he considers may be traced directly or indirectly to a belief in spiritualism or to taking part in spiritualistic séances.

The subject is approached in a broad-minded spirit, and hostile criticism is disarmed by the author's sympathy with any scientific inquiry into supernormal phenomena, and by his willingness to admit that there may be real facts underlying spiritistic theories, however grotesque. In the concluding paragraphs the author hopes that the book will appeal to the conscientious inquirer; and there can be no doubt that a knowledge of psychology, abnormal as

well as normal, is indispensable for any complete view of the whole field of psychical research.

Dr. Viollet's description and classification of some of the types met with at spiritualistic séances are in no way exaggerated. Nothing is sadder than to see those who are mentally ill-equipped at best for the ordinary experiences of life, being specially attracted like moths to a candle by the mysterious glamour of spiritualism, and coming away with their wings singed, more than ever unfitted to deal with objective realities.

Dr. Viollet points out clearly why it is that occurrences at spiritualistic séances are of such danger to feeble types of mind; for, from their very nature, such phenomena as rappings, phantasms, levitations, whether or not fraudulent or hallucinatory,<sup>1</sup> produce sense impressions which come into consciousness without any apparent logical sequence, *i.e.* apparently without any of the ordinary relationships between cause and effect which we are accustomed to expect in our ordinary perceptions of realities. The sitter may then jump to the conclusion that he is surrounded by invisible and mysterious beings with unlimited powers, who may at any moment produce results of an entirely unpredictable and capricious kind. This credulity and attitude of expectant attention, combined with emotional stress, may undoubtedly cause some dissociation of the higher cerebral functions, and thus lead to a breakdown of the reasoning and critical powers with which the sense perceptions are ordinarily interpreted.

Passing from the consideration of spiritistic phenomena, Dr. Viollet points out how a belief in spiritualistic doctrine may endanger the integrity of the reason. He deals, indeed, chiefly with extreme forms of the doctrine, which are little, if at all, in vogue among English spiritualists. Nevertheless, it cannot be denied that the starting point of insane delirium in many cases relates to spiritistic beliefs. Dr. Viollet defines delirium as the holding of false ideas, but in order that a belief in false ideas can constitute an insane delirium it must also so affect the conduct of the holder as to alter his relations to objective realities.

The major portion of the book is taken up by classification and description of spiritistic insanities or insanities with spiritistic colouring. From the alienist's point of view, however, the classification

<sup>1</sup>It is remarkable that in his references to these phenomena the author makes no attempt to discriminate between those for whose occurrence there is some evidence, and those which are alleged to occur on the slightest possible grounds, or have again and again been discovered to be fraudulent.

is open to criticism, and many of the illustrative cases are not of great value to the general reader.

Two clear warnings can nevertheless be drawn from the work under discussion. First, that the investigation of spiritistic phenomena is dangerous for any one of hysterical or psychasthenic constitution, and may cause such permanent mental dissociation as to constitute actual insanity. Secondly, that some forms of actual insanity, notably paranoia or dementia proecox, may, through accidental circumstances, have delusions or hallucinations of a spiritualistic nature. These cases are a danger not only to themselves, but also to others, if they are admitted unawares into spiritualistic circles. It is very desirable that they should not be encouraged, as they often are by well-meaning but ignorant persons, to have to do with mediums.

M. B. W.

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NEW EVIDENCES IN PSYCHICAL RESEARCH. By J. ARTHUR HILL.  
(William Rider & Son, Ltd., London, 1911. 3s. 6d. net.)

IN the opening sentence of his preface Mr. Hill remarks that "it is desirable in the interests of psychical research that experiences of apparently supernormal nature should be put on record if they reach a fairly high evidential level." The greater part of his book consists of some careful records of certain cases of this kind, which have come under his own observation. They include various types of psychical phenomena, the most important contribution, both in quantity and quality, being the record of a series of sittings held by Mr. Hill himself and by various friends of his with Mr. Watson, a professional medium. Mr. Watson is described as "a 'normal clairvoyant' who sees 'spirit-forms,' describing them, giving names and various identifying details, and sometimes obtaining a considerable amount of impressional or automatic script"; he does not go into trance. He knew the principal sitter, Mr. Knight (a pseudonym) by his real name, Mr. Knight having written to make an appointment; so far as was ascertained he knew nothing of the other sitters, but there are several points in this connexion upon which Mr. Hill might with advantage have been more explicit. It is not always clear, for instance, whether the sitters lived in the same town as the medium or in one which he was accustomed to visit. The communications received in these sittings consist mostly of the names, age, place of habitation, etc., of various of the sitters' deceased relatives. The percentage of error is surprisingly small (these sittings, it seems, were above the level usually

attained by the medium); name after name is given with hardly a mistake. This absence of error, taken in conjunction with the fact that almost all the information is such as might by the expenditure of sufficient labour be obtained by normal means, is undoubtedly a suspicious circumstance. On the other hand the sitters, though sceptically inclined, became convinced of the medium's honesty; he was never detected in any suspicious act; it is not easy in some cases to see how he could have obtained the necessary information in the time and with the means at his disposal, and in other cases, judging from the details given, it seems hardly possible that he should have done so.

In discussing various explanations of these phenomena, Mr. Hill says that he does not find the theory of thought-transference from the sitter wholly satisfying, and tentatively suggests the theory that the mind of the medium is somehow put *en rapport* with the person, alive or dead, about whom information is given, by means of an "object" connected with that person, the "object" being sometimes the sitter himself. He mentions as an instance a case in which a medical diagnosis, said to be accurate, was given by a trance medium from a lock of hair belonging to a patient about whose condition the sitter knew nothing; he does not, however, state whether the accuracy of the diagnosis was corroborated by a medical man.

In the remaining chapters of the book, Mr. Hill records some interesting cases of telepathy and veridical hallucinations. He also includes "a selection of cases giving an idea of recent S.P.R. investigation," which he thinks will "be useful to readers who have no time for the study of very lengthy reports." It is for such readers that the book has been written, and it seems well adapted to this purpose.

H. DE G. V.

The "Special Number" of *The Practitioner* for January, 1911, deals with the subject of Neurasthenia, and many of our readers may be interested in the article contributed by Dr. Lloyd Tuckey on the "Treatment of Neurasthenia by Hypnotism and Suggestion." The disease is no doubt among those to which hypnotic or suggestive treatment is especially applicable, but unfortunately many patients only seek it after they have tried everything else, and the more long-standing is the case, the more difficult it is to cure. Nevertheless, in the hands of skilled and experienced practitioners, a large number of cases have greatly benefitted. Dr. Tuckey gives a brief account of several such in his own practice, explaining his methods and principles of treatment and urging other medical men to try the effect of it; for, he says, "The good results I have gained, and perhaps better, are, I believe, attainable by any physician who will honestly and sympathetically make trial of hypnotism." His clear and moderate statements add weight to this appeal, while his judicious comments on various theories of suggestion, and in particular the stress he lays on the necessity for studying the psychological aspect of it, are interesting and instructive.

# JOURNAL

OF THE

## Society for Psychical Research.

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*NOTICE OF MEETING.***A General Meeting of the Society**

WILL BE HELD AT

**MORLEY HALL,****GEORGE STREET, HANOVER SQUARE, LONDON, W.***On TUESDAY, MAY 16th, 1911, at 5 p.m.,*

WHEN

**A Presidential Address**

WILL BE DELIVERED BY

**MR. ANDREW LANG.**


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*N.B.—Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or an Associate. Each Member or Associate is allowed to invite ONE friend.*

## NEW MEMBERS AND ASSOCIATES.

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*Names of Members are printed in Black Type.**Names of Associates are printed in SMALL CAPITALS.*

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- Miller, Miss Elizabeth L.**, 34 Braid Crescent, Edinburgh.  
**Onslow, The Hon. H.**, Clandon Park, Guildford, Surrey.  
**Warwick, The Countess of**, Warwick Castle.  
**White, F. R. M., R.N.**, Copyhold, Fernhurst, Sussex.  
**Wiener, Captain Clarence**, Ewell Castle, Surrey.  
**BENTON, PROFESSOR J. R.**, Gainesville, Florida, U.S.A.  
**COCHRANE, MISS JESSIE**, 34A Via Porta Pinciana, Rome.  
**GREEVES, THE REV. F. B.**, Cudworth Vicarage, Barnsley, Yorkshire.  
**HUDE, MRS. ANNA, Ph.D.**, Anker Heegaards Gade 1, Copenhagen.  
**WAKEFIELD, MRS.**, 70 Belsize Park Gardens, London, N.W.  
**WHEELER, MRS. MARY K.**, 1133 Grand View Avenue, Boulder, Colo., U.S.A.
- 

## MEETING OF THE COUNCIL.

THE 108th Meeting of the Council was held at 20 Hanover Square, London, W., on Tuesday, March 28th, 1911, at 5.45 p.m.; MR. H. ARTHUR SMITH in the chair. There were also present: Mr. W. W. Baggally, the Right Hon. Gerald W. Balfour, Professor W. F. Barrett, Sir Oliver Lodge, Mr. J. G. Piddington, Dr. F. C. S. Schiller, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Dr. C. Lloyd Tuckey, and Mrs. Verrall; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Five new Members and six new Associates were elected. Their names and addresses are given above.

The monthly accounts for January and February, 1911, were presented and taken as read.

A scheme for the formation of a Medical Section of the Society was brought before the Council, and after some discussion was adopted. The details of this scheme are printed below.

**PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.**

The 35th Private Meeting of the Society for Members and Associates only was held at Morley Hall, George Street, Hanover Square, London, W., on Tuesday, March 28th, 1911, at 4 p.m.; SIR OLIVER LODGE in the chair.

MISS ALICE JOHNSON read a paper on "The Automatists' Knowledge as a Factor in the Production of Cross-Correspondences," which will, it is hoped, be published shortly in the *Proceedings*.

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**FORMATION OF A MEDICAL SECTION OF THE SOCIETY FOR PSYCHICAL RESEARCH.**

THE following scheme for a Medical Section of the Society was adopted by the Council at their meeting on March 28th, 1911:

- (1) That a Medical Section be formed, of which any Member or Associate of the Society for Psychical Research who is a qualified medical practitioner may become a member.
- (2) That the objects of the Section be:
  - (a) To promote the study of the psychological side of medicine, especially the principles underlying different forms of treatment by suggestion and other psycho-therapeutic measures, dissociations of consciousness, and analogous problems.
  - (b) To publish original contributions by medical men on these subjects in special medical Parts of the *Proceedings*, to appear from time to time.
  - (c) To consider the possible bearings of these studies on Psychical Research proper.
- (3) That the affairs of the Medical Section be managed by a Committee of medical men, appointed by the Council, who shall recommend what papers to publish in the special medical Parts of *Proceedings*.
- (4) That this Committee consist of Dr. J. Milne Bramwell, Dr. C. Lloyd Tuckey, Dr. T. W. Mitchell, Dr. H. E. Wingfield, and Dr. Maurice B. Wright, Dr. Mitchell acting as its Hon. Secretary.
- (5) Any qualified medical practitioner who is already a

Member or Associate of the Society for Psychical Research may become a member of the Medical Section on sending his or her name to the Hon. Secretary of the Section and requesting to be enrolled as such, no extra subscription being required.

(6) Any other qualified medical practitioners who wish to join must first be elected as Members or Associates of the S.P.R.

The address of the Hon. Secretary is:

T. W. MITCHELL, Esq., M.D.,  
Hoath Cottage,  
Hadlow,  
Near Tonbridge.

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## NOTES ON PART LXII. OF PROCEEDINGS.

BY SIR OLIVER LODGE.

THERE are several striking things in the recent issue of the *Proceedings* for March 1911. I will pick out two of them for comment.

On page 43 there are seven sentences quoted by Professor Pigou from Mrs. Verrall's script, all having some sort of reference, more or less direct, to Dr. Verrall's three Greek words now commonly referred to among members of the S.P.R. as "the one horse dawn." What must strike anybody looking at those sentences is their apparently entire disconnection from each other. If they had arrived through different automatists it would hardly have been possible to detect any connexion between them, and after it had been pointed out we could hardly have called it a cross-correspondence without a great deal of emphasis on the word "cross," and very little on the word "correspondence."

Mr. Balfour indicates his perception of this fact at the bottom of page 48; but the fact is so important as to be worthy of special attention. There is, I suppose we may say, an undoubted idea, or at least a unifying phrase, underlying all these fragments, yet not only would they be insufficient separately to convey that idea, they fail to show that they

contain any common idea at all. Had they occurred in the scripts of separate automatists, in the customary way, they would have been useless. I doubt if even a subsequent statement as to the underlying meaning would have sufficed to enable the fragments to be picked out from a mass of other material. Their fragmentary character is so complete that the ingenuity of composing them would have been wasted; unless indeed, as is often the practice of our collaborators, some clue or key-word, or other hint, had been associated with each of the fragments, so as to enable them to be specially picked out and subsequently compounded. The whole discussion between Mr. Balfour and Professor Pigou is very instructive from the point of view of a student of all such cryptic utterances, whose aim is to ascertain their originating sources.

The other matter which excites my admiration is the ingenious imitation of idea-conveying scripts, perpetrated by the Rev. M. A. Bayfield on pages 85-87. In this excellent parody or parallel—which surely is in every way legitimate—the idea latent in Mr. Bayfield's thought is expressed with what must be considered rather over-clearness for purposes of a complex cross-correspondence, since the first four lines supposed to be obtained by the first automatist suggested at once the rats in Hamelin town both to myself and to a friend to whom I read those four lines. And a few lines further on the word "Piper" and subsequently the word "Hamel" clinch it. Hence, on the usual (overstrained) hypothesis, telepathy from this first automatist to the others would have to be assumed; though indeed the others do not get it nearly so clearly.

It seems to me that this experiment of producing imitation script is one which more of us ought to try, although it is unlikely that we could produce such good stuff as Mr. Bayfield has produced. He speaks of being able to do it in five minutes, by abandoning all control of his thoughts. I have just tried myself to write three imitation scripts, such as might be supposed to come through three different automatists, all based upon a single idea which was not to be given clearly to any one of them and yet which was to be unmistakably *there* when pointed out. The process of writing them, in my

case, can hardly be described as abandoning all control of my thoughts: I should describe it more like this. I sit in front of the fire with a pencil and pad, and keep one idea fairly before me, restraining it, however, from coming out too clearly, and not curbing but rather encouraging any side-issues or lateral deflexions of thought which may arise; not referring to any book, of course, but merely jotting down reminiscences carelessly and without any effort to get them accurate.

The chief effort is not to get them too clearly; the second is to allow and rather encourage wandering thoughts (this indeed is rather difficult); and third, to imitate roughly some of the familiar manner and ejaculations of authentic script. It took me not five minutes but twenty minutes, and the result is not at all brilliant. I question whether it is worth printing, but I append it because it enabled me to realise clearly the attitude of a hypothetical communicator attempting to convey in this manner an idea which in his mind was definite, but which he did not wish to express too clearly, and which could only be stated at all by selecting from such fragments of notions as semi-spontaneously cropped up in the minds he was trying to influence; the thoughts in that case getting only too easily out of control because they would not be his own thoughts at all but the thoughts of the several automatists.

And that brings me to the chief point of what I have to say. Mr. Bayfield seems to think that the wanderings and divarications in the scripts signify casual impulses of a subliminal self—the subliminal self of the actual writer. I do not of course know much about a subliminal self, but I suggest that the vaguenesses and errors in script correspond very closely with what we may imagine to be the difficulty of utilising and controlling another person's thoughts, in some telepathic manner, for the purpose of conveying some idea which is not in his mind at all, and without putting it in his mind. The difficulty of telepathic control of an automatist's hand, when the automatist is not in the least entranced and has no idea of what is being communicated, must be very great; and the amount of wandering and vagueness and indistinct allusiveness which we perceive in real scripts seems to me entirely justified by the supposed and ostensible circumstances of the case.

My three scripts, produced all at one sitting, are far too coherent to be good imitations. If they are all to be produced through one person, they should be produced at different times, when that person was in different moods and amid different surroundings. They would then have a better chance of being a fair imitation of the real thing; though even then the method and design and difficulties are too artificial to be satisfactory. The difficulties are self-constructed and not real ones; whereas in the production of real script—on what is now my own working hypothesis in the Holland-Verrall cases—where a surviving mind is trying to influence an alien terrestrial mechanism which is normally controlled by another mind, the difficulties are real.

With this prelude I subjoin the three imitation-scripts, the result of my own mental activity. I propose to send explanatory annotations upon them next month, and have added reference numbers for that purpose.

*Scribe A.*

One horse *iππός* no not one  
 not in the dawn (1)  
 but loosed from the stall  
 Sandra Belloni Sands of the sea (2)  
 Unseaswept shore  
 Cœhalian halls without master (3)  
 Rest restive my soul to its rest (4)  
 Epic Epi Dorr G. B. D. (5)  
 A murrain on thee (6)  
 Curse from the Cretan (7)  
 Pirœus  
 Dictynna is still (8)  
 Peace after storm

*Scribe B.*

4 gills one pint (9)  
 Why is the g hard? think of this.  
 Only half the word as yet  
 Only the half has fallen on me (10)  
 But more will follow  
 I cant get you to write it but but  
 but no try again (11)  
 Cocoa nuts filberts that is better hazel  
 hazel eyes sea wild eyes (12)  
 no you are confused  
 what are cables for? (13)

How does the plague travel from  
shore to shore? (14)  
What good has her bridal brought her? (15)  
By the working of my will (16)  
Fato profugus. a not us. (17)  
Oh why on me! (18)  
Try to understand compare  
with the work of others

*Scribe C.*

Over the salt & sullen sea (19)  
Dionysus bride (20)  
No maiden lays her skaith for me (21)  
I greet her from afar (22)  
Oh unrighteous bride (23)  
Dost see me Mistress? (24)  
Mistress a short sharp pain (25)  
No no thats another  
Aye & would weep for thee (26)  
a drop of amber (27)  
To the far red west (28)  
The Moray Firth  
no not the sea (29)  
Look for it in the Dictionary  
That is enough now  
Farewell

All I need say in conclusion is this,—that in all the imitation cross-correspondences,—whether those old obscure ones produced through the indirect agency of Dr. Verrall, or the recent more intelligible ones, the direct result of the mental activity of Mr. Bayfield,—the influence of a single mind in each case is an essential feature, and is more or less manifested by the writings themselves.

In other words, the writings do *not* solely represent the uncontrolled subliminal meandering of an automatist; they *do* represent vague and random thoughts coerced or guided into something like coherence by the action of one purposive intelligence.

If this be admitted, the moral is obvious, though I have no wish to express it too emphatically at the present stage.

[Readers are invited to send their solutions of the subject, and interpretations of the various phrases, of the above imaginary cross-correspondence, to the Editor of the *Journal*.—ED.]

## DUAL PERSONALITY IN THE CASE OF WILLIAM SHARP.

THE recently published Life of William Sharp (Fiona Macleod)<sup>1</sup> by his wife, contains much of interest and instruction from a psychological point of view.

"My chief aim (says Mrs. Sharp in her preface) in writing about my husband, and in giving a sketch of his life, has been to indicate, to the best of my ability, the growth and development in his work of the dual literary expression of himself."

In two important respects the case differs from what is generally regarded as the normal type of multiple personalities:<sup>2</sup>

(1) The two personalities of William Sharp were in a sense co-ordinate: there was no clear and marked superiority—either moral or intellectual—of one over the other, nor did the alternation between them appear to be associated with any pathological element. Like most men gifted with genuine artistic powers, both were sensitive and highly strung; but neither seems to have shown any serious want of balance or of self-control. Both produced literary work of value; though Fiona's far excels in originality and power of imagination.

(2) The distinction between marked alternations of mood, which carry with them a greater or less degree of variation in character, and actual alternations of personality, is generally held by psychologists to depend on whether or not there is a breach of memory between the different mental states. Recent hypnotic work, however, such as that of Boris Sidis, is tending to throw doubt on these hard and fast distinctions and to show that breaches in memory—even if far-reaching in their effects on character and action—may be not an essential feature, but only the result of training and suggestion. There was, at all events, no breach of memory between William Sharp and Fiona Macleod, and the view that they were two personalities seems to turn on their own clear and unwavering impression that so it was—an impression apparently never divorced from their belief in their underlying unity.

<sup>1</sup> *William Sharp (Fiona Macleod).* A Memoir compiled by his wife, Elizabeth A. Sharp. (William Heinemann, London, 1910.)

<sup>2</sup> A full and illuminating discussion of this subject is to be found in the chapters on "Disintegrations of Personality" and "Genius," in F. W. H. Myers's *Human Personality*.

The whole case is well worth studying in full in the original. We give here some extracts from the book to show its salient features.

(P. 125.) During much of the suffering and tedium of those long weeks [a serious illness which he went through in the spring of 1886, being then in his 31st year] the sick man passed in a dream-world of his own; for he had the power at times of getting out of or beyond his normal consciousness at will. At first he imagined himself the owner of a gipsy travelling-van, in which he wandered over the to him well-known and much-loved solitudes of Argyll, resting where the whim dictated and visiting his many fisher and shepherd friends. Later, during the long crises of the illness, though unconscious often of all material surroundings, he passed through other keen inner phases of consciousness, through psychic and dream experiences that afterward to some extent were woven into the Fiona Macleod writings, and, as he believed, were among the original shaping influences that produced them. For a time he felt himself to be practically dead to the material world, and acutely alive "on the other side of things" in the greater freer universe. He had no desire to return, and rejoiced in his freedom and greater powers; but, as he described it afterward, a hand suddenly restrained him: "Not yet, you must return." And he believed he had been "freshly sensitised," as he expressed it; and knew he had—as I had always believed—some special work to do before he could again go free.

The illusion of his wanderings with the travelling van was greatly helped by the thoughtfulness of his new friend Ernest Rhys, who brought him branches of trees in early leaf from the country. These I placed upright in the open window; and the fluttering leaves not only helped his imagination but also awoke "that dazzle in the brain," as he always described the process which led him over the borderland of the physical into the "gardens" of psychic consciousness or, as he called it, "into the Green Life."

(P. 223.) From [about 1893, when F. M. first began to write] till the end of his life there was a continual play of the two forces in him, or of the two sides of his nature: of the intellectually observant, reasoning mind—the actor—and of the intuitively observant, spiritual mind—the dreamer—which differentiated more and more one from the other, and required different conditions, different environment, different stimuli, until he seemed to be two personalities in one. It was a development which, as it proceeded, produced a tremendous strain on his physical and mental resources; and at one time between 1897-8 threatened him with a complete nervous collapse.

And there was for a time distinct opposition between these two natures which made it extremely difficult for him to adjust his life, for the two conditions which were equally imperative in their demands upon him. His preference, naturally, was for the intimate creative work which he knew grew out of his inner self; though the exigencies of life, his dependence on his pen for his livelihood—and, moreover, the keen, active interest "William Sharp" took in all the movements of the day, literary and political, at home and abroad—required of him a great amount of applied study and work.

(P. 244.) [Extract from a letter to his wife, written while staying alone in the Isle of Arran, and dated Feb. 20, 1895.] "There is something of a strange excitement in the knowledge that two people are here: so intimate and yet so far-off. For it is with me as though Fiona were asleep in another room. I catch myself listening for her step sometimes, for the sudden opening of a door. It is unawaresly that she whispers to me. I am eager to see what she will do—particularly in *The Mountain Lovers*. It seems passing strange to be here with her alone at last."

(P. 275.) During his absence [in New York, in November, 1896], F. M.'s romance, *Green Fire*, was published. The title was taken from a line in "Cathal of the Woods," "O green fire of life, pulse of the world, O Love!" And the deeper meaning of the expression "Green Life"—so familiar to all who knew "Fiona Macleod"—is suggested in a sentence at the close of the book: "Allan knew that strange nostalgia of the mind for impossible things. Then, wrought for a while from his vision of green life, and flamed by another green fire than that born of earth, he dreamed his dream."

(P. 285.) [Extract from a letter to his wife, written in the spring of 1897.] "More and more absolutely, in one sense, are W. S. and F. M. becoming two persons—often married in mind and one nature, but often absolutely distinct. I am filled with a passion of dream and work."

(P. 292.) The production of the Fiona Macleod work was accomplished at a heavy cost to the author as that side of his nature deepened and became dominant. The strain upon his energies was excessive; not only from the necessity of giving expression to the two sides of his nature; but because of his desire that, while under the cloak of secrecy F. M. should develop and grow, the reputation of William Sharp should at the same time be maintained. Moreover, each of the two natures had its own needs and desires, interests

and friends. The needs of each were not always harmonious one with the other, but created a complex condition that led to a severe nervous collapse. The immediate result of the illness was to cause an acute depression and restlessness that necessitated a continual change of environment. In the early part of 1898 he went in turn to Dover, to Bournemouth, Brighton, and St. Margaret's Bay. He was much alone, except for the occasional visit of an intimate friend; for I could go to him at the week-ends only, as I had the work in London to attend to. The sea, and solitude, however, proved his best allies.

(P. 297.) [From a letter to his wife, dated May, 1898.] "To-day I took a little green leaf o' thorn. I looked at the sun through it, and a dazzle came into my brain—and I wished, ah ! I wished I were a youth once more, and was 'sun-brother' and 'star-brother' again—to lie down at night, smelling the earth, and rise at dawn, smelling the new air out of the East, and know enough of men and cities to avoid both, and to consider little any gods ancient or modern, knowing well that there is only 'The Red God' to think of, he who lives and laughs in the red blood. . . .

"There is a fever of the 'green life' in my veins—below all the ordinary littlenesses of conventional life and all the commonplace of exterior: a fever that makes me ill at ease with people, even those I care for, that fills me with a weariness beyond words and a nostalgia for sweet impossible things.

"This can be met in several ways—chiefly and best by the practical yoking of the imagination to the active mind—in a word, to work. If I can do this, well and good, either by forced absorption in contrary work (*e.g.* Cæsar of France), or by letting that go for the time and let the more creative instinct have free play: or by some radical change of environment: or again by some irresponsible and incalculable variation of work and brief day-absences.

"At the moment, I am like a man of the hills held in fee: I am willing to keep my bond, to earn my wage, to hold to the foreseen: and yet any moment a kestrel may fly overhead, mocking me with a rock-echo, where only sun and wind and bracken live—or an eddy of wind may have the sough of a pine in it—and then, in a flash—there's my swift brain-dazzle in answer, and all the rapid falling away of these stupid half-realities, and only a wild instinct to go to my own."

(P. 301.) During the years that F. M. developed so rapidly her creator felt the necessity pressing hard on him to sustain, as far as he could, the reputation of W. S. He valued such reputation as he

had and was anxious not to let it die away ; yet there was a great difference in the method of production of the two kinds of work. The F. M. writing was the result of an inner impulsion ; he wrote because he had to give expression to himself whether the impulse grew out of pain or out of pleasure. But W. S., divorced as much as could be from his twin self, wrote because he cared to, because the necessities of life demanded it. He was always deeply interested in his critical work, for he was a constant student of Literature in all its forms, and of the Literature of different countries—in particular of France, America and Italy. This form of study, this keen interest, was a necessity to W. S....

[In 1902 an attempt was made by some of William Sharp's friends to have him put on the Civil Pension List. His limited means and continued ill-health made the matter a serious one from a financial point of view ; but it appeared that the pension would not be granted unless he would allow his jealously guarded secret of the identity of Fiona Macleod to be divulged to the House of Commons. The following is an extract from the letter he wrote to Mr. Alexander Nelson Hood, explaining that he could not accept the pension on this condition :]

(P. 346.) "Rightly or wrongly, I am conscious of something to be done—to be done by one side of me, by one half of me, by the true inward self as I believe—(apart from the overwhelmingly felt mystery of a dual self, and a reminiscent life, and a woman's life and nature within, concurring with and oftenest dominating the other)—and rightly or wrongly I believe that this, and the style so strangely born of this inward life, depend upon my aloofness and spiritual isolation as F. M. To betray publicly the private life and constrained ideal of that inward self, for a reward's sake, would be a poor collapse. And if I feel all this, as I felt it from the first (and the *nominal* beginning was no literary adventure, but a deep spiritual impulse and compelling circumstances of a nature upon which I must be silent) how much more must I feel it now, when an added and great responsibility to others has come to me, through the winning of so already large and deepening a circle of those of like ideals or at least like sympathies in our own country, and in America—and I allude as much or more to those who, while caring for the outer raiment, think of and need most the spirit within that raiment, which I hope will grow fairer and simpler and finer still, if such is the will of the controlling divine wills that above the maze, watch us in our troubled wilderness.

"That is why I said that I could not adopt the suggestion, despite promise of the desired pension, even were that tenfold, or any sum. As to 'name and fame,' well, that is not my business. I am glad and content to be a 'messenger,' an interpreter it may be. Probably a wide repute would be bad for the work I have to do. Friends I want to gain, to win more and more, and, in reason, 'to do well': but this is always secondary to the deep compelling motive. In a word, and quite simply, I believe that a spirit has breathed to me, or entered me, or that my soul remembers or has awaked (the phraseology matters little)—and, that being so, that my concern is not to think of myself or my 'name' or 'reward,' but to do (with what renunciation, financial and other, may be necessary) my truest and best."

(P. 409.) It was our habit, when talking to one another of the "F. M." writings, to speak of Fiona as a separate entity.... It was William's habit also to write and post to himself two letters on his birthday [*i.e.* one from W. S. to F. M., and one from F. M. to W. S.]—letters of admonition and of new resolutions. On the 12th September, 1905, he brought me the two birthday letters when they reached him, and gave them to me to read, saying, with a smile, "Fiona is rather hard on me, but she is quite right."

(P. 423.) In surveying the dual life as a whole, I have seen how, from the early partially realised twin-ship, "W. S." was the first to go adventuring and find himself, while his twin, "F. M." remained passive, or a separate self. When "she" awoke to active consciousness "she" became the deeper, the more impelling, the more essential factor. By reason of this severance, and of the acute conflict that at times resulted therefrom, the flaming of the dual life became so fierce that "Wilfion"—as I named the inner and third Self that lay behind that dual expression—realised the imperativeness of gaining control over his two separated selves and of bringing them into some kind of conscious harmony. This was what he meant when he wrote to Mrs. Janvier in 1899, "I am going through a new birth."

For, though the difference between the two literary expressions was so marked, there was, nevertheless, a special characteristic of "Wilfion" that linked the dual nature together—the psychic quality of seership if I may so call it. Not only did he, as F. M., "dream dreams" and "get in touch with the ancient memory of the race" as some of "her" critics have said; but as W. S. he also saw visions by means of that seership with which he had been dowered from

childhood. And though, latterly, he gave expression to it only under shelter of the Fiona Macleod writings—as for instance in *The Divine Adventure*, because he was as sensitive about it as he was to the subtler, more imaginative side of his dual self—a few of his friends knew William Sharp as psychic and mystic, who knew nothing of him as Fiona Macleod.

(P. 424.) It is true, as I have said, that William Sharp seemed a different person when the Fiona mood was on him; but that he had no recollection of what he said in that mood was not the case. That he did not understand it, is true. For that mood could not be commanded at will. Different influences awakened it, and its duration depended largely on environment. "W. S." could set himself deliberately to work normally, and was, so far, master of his mind. But for the expression of the "F. M." self he had to wait upon mood, or seek conditions to induce it. But, as I have said, the psychic, visionary power belonged exclusively to neither; it influenced both, and was dictated by laws he did not fully understand. For instance, "Lilith," "The Whisperer," "Finis," by W. S. and "The Woman with the Net," "The Last Supper," "The Lynn of Dreams" by F. M. were equally the result of direct vision.

I remember from early days how he would speak of the momentary curious "dazzle in the brain" which preceded the falling away of all material things and preluded some inner vision of Great Beauty, or Great Presences, or of some symbolic import—that would pass as rapidly as it came. I have been beside him when he has been in trance and I have felt the room throb with heightened vibration. I regret now that I never wrote down such experiences at the time. They were not infrequent, and formed a definite feature in our life.

#### DUBLIN SECTION OF THE SOCIETY FOR PSYCHICAL RESEARCH.

##### REPORT FOR THE YEAR 1910.

THE work of the Dublin Section of the Society for Psychical Research during the past year in many respects shows considerable progress when compared with the preceding year.

The annual general meeting was held on January 28th, 1910, and the first ordinary meeting of the session on February 10th.

A series of ten meetings was arranged from February 10th to June 23rd, and a programme of work for each meeting was previously arranged by the Committee. In this series some



interesting contributions and papers were given by the members, including an address by Dr. Doherty and papers by Miss de Robeck, Mr. Pemberton, and Mr. Wilson.

For the series of meetings arranged for the Autumn Session, from October 27th to December 8th, a full programme was issued beforehand to the members, giving the particulars of the principal business of the meetings, including the titles of the addresses, etc. This plan was most successful, and the average attendance of the members was almost double that of the meetings held in the earlier portion of the year. In this Autumn series of meetings the addresses of Dr. Doherty, Mr. Haslam, and Miss Miles were of special interest. Miss Miles gave a most interesting paper on "Telepathy at a distance," which was all the more appreciated because she had taken the trouble of coming from London to deliver it.

The success attending the plan of announcing beforehand the full particulars of the programme for each meeting to the members has been so marked that the Committee will continue this course for the present year.

The Committee desire to place on record the very great loss that the Society has sustained by the sudden death of our Vice-Chairman, Mr. John Ellard Gore.

During the past year there has been a notable increase in the number of our members. At the beginning of the year the number of members on the roll of the Society was about 80, the number is now over 110.

Some private experimental work has been recently attempted by small sections of the members, but the results, so far as brought before the Section, though encouraging, have not been of a very definite character.

The Society is most fortunate in having the constant guidance and sympathetic assistance of its chairman, Professor Barrett. His whole-hearted interest in its researches and his constant efforts on its behalf give courage and hope to the Committee to continue experimental work.

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#### ENDOWMENT FUND FOR PSYCHICAL RESEARCH.

We have much pleasure in acknowledging the receipt of a donation of £20 from Mrs. William James to this Fund.

**JOURNAL**  
OF THE  
**Society for Psychical Research.**

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## NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD AT

**MORLEY HALL,**

**GEORGE STREET, HANOVER SQUARE, LONDON, W.**

On TUESDAY, MAY 16th, 1911, at 5 p.m.,

WHEN

A Presidential Address

WILL BE DELIVERED BY

MR. ANDREW LANG.

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N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or an Associate. Each Member or Associate is allowed to invite ONE friend.*  
*The invitation cards for this meeting were issued with the April "Journal."*

## CROSS-CORRESPONDENCES.

*A Reply to Mr. Gerald Balfour.*

BY PROFESSOR A. C. PIGOU.

IN the *Proceedings* of last March Mr. Gerald Balfour contributed an elaborate and valuable article in criticism of arguments put forward in a paper published by me in June, 1909. I hope at some time to be able to reconsider the whole problem of cross-correspondences in the light, both of the criticisms which my paper has evoked, and also of the large mass of new evidence that has accumulated since it was written. There is, however, little prospect of my being able to do this in the near future, and I am unwilling to leave Mr. Balfour's argument wholly unanswered for an indefinite time. I venture, therefore, to ask for sufficient space in the *Journal* to permit of a brief provisional discussion.

Mr. Balfour begins by giving a summary statement of my thesis, which seems to me, if I may say so, to be entirely just. He then examines in turn each of the three principal stages of the argument, and decides that it "fails at almost every point." While frankly admitting that his criticism is successful at several points, I am not inclined to cede my main position. In this reply I will, as far as possible, follow the order of the criticism, using in each case the summary statement of my argument as given there.

My first proposition was: "The Ramsden-Miles experiments show that the production of a simple cross-correspondence is not outside the known powers of the subliminal self." The argument ran as follows. In the experiments in question, the supraliminal consciousness of one person endeavoured to transfer a particular impression to another person. It sometimes happened, however, that a different impression—one which had passed through the supraliminal consciousness of that person in the course of the day—was in fact transferred. Nobody would deny that the 'agent' in this case—the question whether the 'agent' acted with intention I postpone—was the subliminal consciousness. Hence, we have experimental evidence that A.'s subliminal consciousness may affect B. in a particular way when A.'s supraliminal consciousness is endeavouring to affect him *in*

quite a different way. This fact, I argued, makes it probable—I never put the case higher than this—that A.'s subliminal consciousness could affect B. when A.'s supraliminal consciousness was not endeavouring to affect him *in any way*. Mr. Balfour replies that "the attitude of A.'s supraliminal consciousness may have been a *conditio sine qua non* of there being any thought-transference at all" (p. 41). I admit the force of this criticism, and I agree that, in order to establish my proposition securely, we need to take account, not merely of the Ramsden-Miles experiments, but also of other psychical phenomena. Mr. Balfour, however, as I understand him, while rightly criticising my argument, does not deny the proposition which it was intended to support. He recognises that more conclusive evidence in its favour could easily be adduced. I had referred to the existence of this evidence as a matter of common knowledge, but had mistakenly supposed that the argument from the Ramsden-Miles experiments could be made water-tight without direct appeal to it.

My second proposition is summarised as follows. "The results of Dr. Verrall's attempts to get a certain Greek phrase reproduced in Mrs. Verrall's automatic script show that the subliminal consciousness can also produce the complementary element in a complementary correspondence." Apart from certain general comments on my attitude towards 'intention,' which will be discussed under the next head, Mr. Balfour's principal criticism consists in the suggestion that the complementariness present in this correspondence may have resulted directly from the activity of Dr. Verrall's supraliminal consciousness. "It might result *incidentally* from thought-transference from a consciousness which, without any deliberate intention to produce complementariness, dwells now on one, now on another, aspect of the idea to be transferred, with corresponding modification of the impressions produced" (p. 46). He supports this suggestion by reference to a particular instance, where it would seem that "Dr. Verrall, from his examination of the script, knew that something was wanting and tried successfully to supply it" (p. 47). I had not thought of this explanation, and recognise that, in view of it, a smaller part of the complementariness in Mrs. Verrall's script should be attributed to subliminal activity than I had at first

supposed. Mr. Balfour himself, however, does not contend that the whole of the complementariness present should be attributed to supraliminal activity operating in the way described. Apart from the argument about intention, which I have postponed, he would not, I think, deny that there is a sufficient amount of complementariness in the script, not susceptible of explanation by reference to this activity, to justify my second proposition.

It is in connection with the third proposition that we reach the fundamental point in dispute. Mr. Balfour states the proposition thus. "The complementary element exhibited in what for shortness' sake we may call the Verrall case, is comparable in all essentials with the complementary element in the best cross-correspondences recorded in the *Proceedings* up to the date of Professor Pigou's paper" (p. 39). He rejects this proposition upon the ground that these cross-correspondences differ from the Verrall case in the essential fact that their structure shows evidence of purpose, while the Verrall case does not show such evidence. In the course of his discussion of this point, and also in earlier parts of his paper, he criticises the ambiguity, as he considers it, of my whole attitude towards the question of purpose or intention. On this matter there has, as it seems to me, been a certain amount of misunderstanding, and I will, therefore, begin by trying to make my position somewhat more clear.

The supraliminal consciousness is known to all of us, and what is meant by 'intention' on the part of such a consciousness is well understood. Behind the supraliminal consciousness, and somehow connected with it, there exists a something that we commonly call the subliminal consciousness or self, but which, since we do not know that it is conscious in any ordinary sense, it would perhaps be better to call the *subliminal being*. Of the nature of this being we are almost entirely ignorant. Throughout my paper I avoided the question whether it acts with 'purpose' or 'intention,' because, in connection with such an entity, I cannot attach any clear meaning to these terms. To ask the question seems to me to imply a tacit assumption that A.'s subliminal being is a second 'consciousness' of the same kind as his supraliminal consciousness, endowed like it with conscious cognition and volition, acting

through the same processes and differing from it merely numerically. This, I may add in passing, is my answer to Mr. Balfour's question concerning the Verrall case: "Why is the argument from absence of intention valid against origin in Dr. Verrall's conscious self, and not equally valid against subliminal origin?" (p. 45). It is not equally valid for the same reason that it would not be equally valid against mechanical origin. We are not justified in speaking about the subliminal being as if it were merely an extra supraliminal consciousness, whose structure we understand. It is to my mind a negative concept—that background of consciousness to whose unexplained and mysterious action we refer those psychical effects which persons produce but which they do not seem to produce by supraliminal activity. Regarding the matter in this way, I naturally preferred to ask whether the cross-correspondences for which discarnate origin is claimed differ in any marked degree from the Verrall cross-correspondence where incarnate origin is admitted, rather than to ask whether either or both of the groups of cross-correspondences under review are probably the result of purpose. I was simply avoiding a difficulty not relevant to the matter in hand. If no marked difference appears between the Verrall cross-correspondence and these other cross-correspondences, and if the complementariness in the Verrall cross-correspondence is attributed to subliminal activity, then the complementariness in the other cross-correspondences ought also to be attributed to this cause. Of course, were we to decide that the structure of the correspondences in the one case points to intention on the part of the subliminal being, we should be bound, having already argued that the structure in the two cases is similar, to decide that intention is pointed to in the other case also. But, in order to determine whether two structures are similar, it is not necessary to determine whether a particular arrangement, which is common to both structures, came by accident or came by design.

In the preceding paragraph I have been concerned to explain and defend my method. I now turn to the issue of fact. Mr. Balfour holds that some of the recorded cross-correspondences do differ from the Verrall case in a marked degree, and he points out particular characteristics which, in his view, they possess and the Verrall case does not possess. The

question whether the alleged distinguishing characteristics are valid evidence of design seems to me, as I have said, to be of secondary importance, but the question whether distinguishing characteristics exist is, of course, fundamental. In the imaginary examples of extreme cases, which Mr. Balfour gives on p. 52 of his paper, such characteristics undoubtedly do exist. The complementary element is much stronger and much more exact than it is in the Verrall case. This, I imagine, nobody would deny. Nor was it ever my intention to suggest that the Verrall case could be regarded as analogous to any possible cross-correspondence. My thesis was much less ambitious. After examining a good number of the cross-correspondences that have actually occurred, I came to the conclusion that, in strength and exactness, the complementary element present in them was not markedly superior to that present in the Verrall case. Whether I was right or wrong in this is an issue of fact upon which different people will naturally judge differently. It is an issue, too, I need hardly say, upon which Mr. Balfour's opinion should carry great weight. Without a renewed and lengthy study of the published cases I could not at this time undertake a defence of the conclusion which I reached concerning it nearly two years ago—and other work presses heavily. For the present, therefore, I must leave the matter so.

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#### AN INCIDENT IN MRS. HOLLAND'S SCRIPT. By ALICE JOHNSON.

In my first report on the automatic writing of Mrs. Holland, I quoted a piece of script produced by her in India on January 17th, 1904,<sup>1</sup> the concluding part of which was as follows:

“We few, we happy few, we band of brothers”—<sup>2</sup>

Dear old chap you have done so much in the past three years—I am cognisant of a great deal of it but with strange gaps in my knowledge—if I could only talk with you—if I could only help you with some advice—I tried more than once did it ever come—There’s so much to be learnt from the Diamond Island experiment—

well meaning but very ignorant—bound to be tinged by the channels through which they are conveyed—Help me —give me the help if not yet of your belief of your

<sup>1</sup> See *Proceedings*, Vol. XXI. p. 235.

<sup>2</sup> *Henry V.*, Act iv. Scene iii.

sympathy—Take the message to you all I cannot yet fully and [ending in illegible scribble].

I stated in a foot-note to this script that I was unable to conjecture the meaning of the phrase "Diamond Island experiment;" and Mrs. Holland, who was accustomed to tell me of any facts within her knowledge that could throw light on the script, had made no comment on it. Nor did it convey anything, as far as I could learn, to those who read the *Proceedings*.

On Nov. 24th, 1908, Mrs. Holland, being in England, came to see me and told me among other things that she thought this phrase must be an allusion to wireless telegraphy, since Diamond Island (which she believed to be near Diamond Harbour at the mouth of the Hoogli river) had a wireless station on it. Some time later Mrs. Verrall, hearing of this interpretation, pointed out to me that it followed that the whole of this part of the script was intended to be addressed to Sir Oliver Lodge, and I then perceived that most of the message evidently was intended for him. But on communicating with him on the subject, though he recognised the appropriateness of the general tone and substance of the message, the phrase "Diamond Island" awoke no chord in his memory. He told me, however, that the Lodge-Muirhead system was at work between Burma and the Andaman Islands, and he wrote to his friend and partner in this matter, Dr. Alexander Muirhead, F.R.S., on Feb. 24, 1910, to ask:

Do you remember whether any wireless experiments were conducted across the mouth of the Hoogli or anywhere in that neighbourhood? If so, can you name the place? . . . I should rather like to know whether they tested the Andaman installation first at the Hoogli—or wherever it was. They must have tried it somewhere . . . Is there a wireless station on the Hoogli, do you know?

Dr. Muirhead replied on Feb. 26, 1910:

I believe Mr. Simpson, the man who put up the Andaman Wireless, has been conducting some experiments between a pilot boat . . . and Calcutta. . . . The Andamans circuit is between Diamond Island, at the mouth of the Irrawaddy in Burma, and Port Blair . . .

Thus it appears that Mrs. Holland's conjecture of a connection between Diamond Island and wireless telegraphy was correct, but that she had located it wrongly, viz., at the mouth of the Hoogli, whereas it is really situated at the mouth of the Irrawaddy, in Burma. From enquiries made with Sir Oliver

Lodge's help, I find that towards the end of August, 1904, operations were begun for linking up the Settlement of Port Blair in the Andaman Islands with the general telegraph system of India by establishing wireless telegraph stations at Port Blair and at Diamond Island, which was already connected by cable to the mainland. The distance to be spanned was 305·2 miles. The system chosen was the Lodge-Muirhead, with which preliminary experiments had already been carried on for three months in the early part of 1904; the 150 feet masts were made in the Calcutta workshops, the scientific apparatus being supplied by the Lodge-Muirhead Co. in England. The work, which was executed by the Indian Government Telegraph Department, went on for several months, the circuit being in complete working order first on Feb. 10th, 1905.

This installation was an event of some importance in the history of wireless telegraphy, for it was one of the first installations in the British Empire connecting different land stations; the main developments of wireless telegraphy having previously been for the purpose of connecting shore stations with ships.

Sir Oliver Lodge of course knew of the Burma-Andamans installation, but had entirely forgotten that the Burma end of the installation is on Diamond Island<sup>1</sup> (which is a very small island, not marked on most atlases).

When I questioned Mrs. Holland about her knowledge of these matters, she told me that she had known at or about that time that the Lodge-Muirhead system of wireless telegraphy was being experimented with in India, but she could not say whether it was before or after the date of the script, which had conveyed no meaning to her when it was written.

In reply to a question what normal means of acquiring information about experiments on Diamond Island existed in India in January, 1904, Mr. M. G. Simpson, of the Government Telegraph Department, who had superintended the setting up of the installation, wrote to Sir Oliver Lodge from Calcutta on April 18th, 1910:

. . . In 1902 I was at home, but some of my officers did some wireless experiments in July at Diamond Harbour. They were not

<sup>1</sup>From a letter on the subject which he has recently found, it appears that the geographical fact did actually come under his eye, but awakened no conscious attention, in March, 1903.

very successful, but a paragraph or two appeared in the local press about them. I came out here in December 1902, and in 1903, January, I put up a little temporary station at Sangor Island at the mouth of the river and another on a small Government steamer, the "Guide," and we worked out to the Sandheads where the pilot vessel is stationed 40 miles from Sangor. This was reported in due course and found its way into the papers. During the whole of 1903 there was a weekly financial paper, *Capital*, in Calcutta constantly jibing at Government for their dilatoriness with regard to wireless and urging them to come to terms with the Marconi Co. In Jan., '04, apparatus began to arrive from Elmers End [Messrs. Muirhead & Co.'s works in Kent] and in February we started out from Calcutta to try and link up Diamond Island with the Andamans. I can't be quite certain now, but I think it is more than probable information of this intention appeared in the local press. At first we established communication over a short distance, Elephant Point to Amherst, and it was not till April, 1904, any actual experimenting was done on Diamond Island.

The script referring to the Diamond Island experiment was written, as stated above, in January, 1904; but from Mr. Simpson's letter it appears not impossible that Mrs. Holland may already have seen references to the subject in one of the Indian papers. She herself knows nothing in detail of wireless telegraphy, and she could not remember that any of the friends she was accustomed to see at that time had spoken to her of the subject or took any interest in it. It happened, however, that she had heard a lecture by Marconi in 1901 or 1902, and had rather regretted that an Italian was (as she supposed) ahead of Englishmen in the subject. Consequently she was pleased when she heard of the Lodge-Muirhead system being used. She wrote to me on March 19th, 1910:

I am sorry that I cannot be certain, after the lapse of so many years, if I heard or read any mention of the Lodge-Muirhead system before writing the script of Jan. 17th, 1904.

My impression is that I must have seen some newspaper reference to it, since I am as sure as I can be, when dealing with anything so far away, that I did not hear any conversation about it.

I left India in April, 1904, and returned there more than two years later.

My ignorance of the matter is shown by my belief—until just lately—that Diamond Island was near Diamond Harbour in Bengal, instead of in Lower Burma, where it is really situated.

It is clear then that Mrs. Holland's reference to the "Diamond Island experiment" cannot be regarded as strictly evidential, since she may have had normal knowledge of it.

The script nevertheless is remarkably appropriate in several respects as a message to Sir Oliver Lodge. It was written on Jan. 17th, 1904, the third anniversary of Mr. Myers's death, which was also the end of Sir Oliver Lodge's three years' Presidency of the S.P.R. I take the phrase—"you have done so much in the past three years" to refer to this. The tone of affectionate intimacy running through the whole script is also especially appropriate.

Mrs. Holland knew the date of Mr. Myers's death and that Sir Oliver Lodge had been President of the S.P.R. in 1903; but when I asked her if she knew in January, 1904, that he was an intimate friend of Mr. Myers's and that he had been President for three years, she replied:

Feb. 20th, 1910.

. . . I did not realise then that Sir Oliver Lodge was an intimate friend of Mr. Myers's. There were references to him, of course, in [*Human Personality*], especially in reference to early experiments with Mrs. Piper; but I did not know there was a friendship of long standing, and I certainly did not know in Jan., 1904, that he became President of the S.P.R. after Mr. Myers's death. I am surprised to hear that he held it for three years,—I thought it had been for two . . . It never struck me before that this message was to Sir Oliver Lodge. . . .

It is further significant that, as Sir Oliver Lodge tells me, Mr. Myers had been keenly interested in his work in wireless telegraphy and it was while with Mr. Myers and stimulated by him that he devised the fundamental plan for "tuning" which in some form or another is necessarily used in all systems of wireless telegraphy and was first patented by him in 1897. The term "syntony" was invented for him by Mr. Myers and Dr. A. T. Myers. Sir Oliver Lodge had, as is well known, been experimenting for years on the theoretical side of the subject, and it was partly, or even largely, his discoveries between 1888 and 1894 which, in the energetic hands of Mr. Marconi, in 1896 and onwards, led to the development of wireless telegraphy for practical purposes. Mr. Myers had been much interested in this development and anxious that the results of his friend's work should not be unduly exploited by others.

While the script is thus thoroughly characteristic of the relation between Mr. Myers and Sir Oliver Lodge, the fact that it is connected in point of time with the first important

cross-correspondence between Mrs. Holland and Mrs. Verrall—the “Selwyn Text Incident”<sup>1</sup>—seems to lend weight to the supposition that what we may call the “Diamond Island script” may have been at least partially inspired by him.

I may add that the patent referred to above for “Improvements in Syntonised Telegraphy without Line Wires” is the one which, by Mr. Justice Parker’s judgment delivered in the Chancery Division of the High Court on April 28th, 1911, has just been renewed to Sir Oliver Lodge for another term of seven years.

#### SIR OLIVER LODGE'S IMITATION CROSS-CORRESPONDENCE.

[For the convenience of readers, the imitation scripts are here reprinted from the April *Journal*.—ED.]

##### *Scribe A.*

One horse *iππός* no not one  
 not in the dawn (1)  
 but loosed from the stall  
 Sandra Belloni Sands of the sea (2)  
 Unseaswept shore  
 Echalian halls without master (3)  
 Rest restive my soul to its rest (4)  
 Epic Epi Dorr G. B. D. (5)  
 A murrain on thee (6)  
 Curse from the Cretan (7)  
 Piraeus  
 Dictynna is still (8)  
 Peace after storm

##### *Scribe B.*

4 gills one pint (9)  
 Why is the g hard? think of this.  
 Only half the word as yet  
 Only the half has fallen on me (10)  
 But more will follow  
 I cant get you to write it but but  
 but no try again (11)  
 Cocoa nuts filberts that is better hazel  
 hazel eyes sea wild eyes (12)  
 no you are confused  
 what are cables for? (13)  
 How does the plague travel from  
 shore to shore? (14)  
 What good has her bridal brought her? (15)

<sup>1</sup>See *Proceedings*, Vol. XXI. pp. 219-239.

By the working of my will (16)  
 Fato profugus. a not us. (17)  
 Oh why on me! (18)  
 Try to understand compare  
 with the work of others

*Scribe C.*

Over the salt & sullen sea (19)  
 Dionysus bride (20)  
 No maiden lays her skaith for me (21)  
 I greet her from afar (22)  
 Oh unrighteous bride (23)  
 Dost see me Mistress? (24)  
 Mistress a short sharp pain (25)  
 No no thaths another  
 Aye & would weep for thee (26)  
 a drop of amber (27)  
 To the far red west (28)  
 The Moray Firth  
 no not the sea (29)  
 Look for it in the Dictionary  
 That is enough now  
 Farewell

#### CONTEMPORARY NOTES ON THE ABOVE BY THE AUTHOR.

The subject is Gilbert Murray's verse translation of the *Hippolytus* of Euripides.

(1) Here an attempt to give the first syllable of the name Hippolytus is mixed up with a reminiscence of Dr. and Mrs. Verrall's "One horse dawn." The fleeting and probably absurd idea is also indicated that the second syllable of the name may be derived from  $\lambda\acute{u}\omega$ , to loose.

(2) Here an attempt is made to refer to the sea-shore, and the title of one of George Meredith's novels makes its gratuitous appearance. The phrase, "the unseaswept sands," occurs in a speech of the Nurse to Phaedra.

(3) This is part of two successive lines in one of the choruses:

"There roamed a steed in Oechalia's wild,  
 A maid without yoke, without master."

(4) Is part of an ejaculation of the wounded Hippolytus—"Oh a spear, a spear, to rend my soul to its rest."

(5) Then an attempt is made to get the name Epidaurus, on the sea-coast of which the catastrophe to the chariot occurred, but it is shunted off by the idea or obsession of G. B. Dorr.

(6) Begins an attempt to get the notion of a paternal curse, mingled with the attempt to give the name Murray.

(7) "Curse from the water" would have appeared to give too complete an allusion to one of the main motives of the Play. What appears is a truncated line from one of the choruses, which does not really refer to any main episode, "The curse from the Cretan water." This curse is supposed to reach Athens by means of the mooring cables of Cretan ships at the Piræus.

(8) Is a fragment of another line from one of the choruses—  
"And the cry of Dictynna is still."

(9) Here begins an attempt to give the name "Gilbert"; the reference to a hard g drawing attention to that word of the otherwise meaningless sentence.

(10) "Only the half, belike, hath fallen on us," is a line spoken by Phædra.

(11) The second syllable of "Gilbert" is here misinterpreted into repeated "buts," and then the whole name takes the form of "filberts."

(12) "Dictynna's sea-wild eyes" occurs in one of the choruses.

(13, 14) Here are other references to the Cretan curse creeping by the shore-flung cable line.

(15) Is an approximate quotation from a chorus—  
"What joy hath her bridal brought her?"

(16) "By the working of my will" is a statement of Aphrodite concerning the emotion of Phædra.

(17) Is a reminiscence of the *Aeneid*, with a change of gender to make it applicable to Phædra.

(18) Is an ejaculation of Hippolytus.

(19) Is some vague reminiscence unknown, but the idea of looking over the sea probably suggests the next sentence.

(20) Ariadne in Naxos, sister of Phædra, deserted wife of Theseus.

(21) Is from a song called "Doughty Deeds," suggested by

(22) Hippolytus' contempt for Aphrodite: "I greet her from afar; my life is clean."<sup>1</sup>

<sup>1</sup>The scribe's memory seems to be at fault here. The line is misquoted from "If doughty deeds my lady please" (by Robert Cunningham-Graham of Gartmore), the context being:

"Nae maiden lays her skaith to me,  
I never loved but you."

Thus the words would apply better to Hippolytus' devotion to Artemis than to his contempt for Aphrodite.—ED.

(23) Was intended and imagined to be a quotation, "Oh unrighteous Sire," but "bride" has been accidentally miswritten for "sire"—an instance of mere aphasia.

(24, 25) Are quotations; the first is from Hippolytus' address to Artemis; the second—totally disconnected except as containing the same word—is a false remembrance of a line in a speech by the Nurse,—"Mistress, a sharp swift terror struck me low." Probably the adjectives are misquoted because of W. S. Gilbert's "short sharp shock" in *The Mikado*.

(26) Is from a speech of Artemis.

(27) Is part of a line from one of the choruses referring to the tears of the sisters of Phaëton,—"Gleams a drop of amber in the wave."

(28) Is from the introductory declamation of Aphrodite.

(29) The reference both to the Firth and to the Dictionary is another attempt to give the name "Murray."

#### INDEPENDENT SOLUTION OF THE IMAGINARY SCRIPTS.

BY THE REV. M. A. BAYFIELD.

The key to these scripts is Professor Gilbert Murray's translation of the *Hippolytus* of Euripides.

The passages numbered 2, 3, 4, 7, 8, 10, 12, 15, 16, 18, 19, 20, 24, 25, 26, 27 are quotations from the play (some exact, and some slightly inaccurate), and distributed as they are over the three scripts, they make the identification of the subject unmistakable.

(*Scribe A.*) The opening words refer to the well-known "one-horse dawn" experiment; but the words, "no not one," hint at the two horses of Hippolytus' chariot, and serve to distinguish the present experiment. "Sandra Belloni" leads up to "the unseaswept sands" of the Trozen race-course. "Epic Epi Dorr" is an attempt at "Epidaurus," which is twice mentioned in the poem, and the sound of the syllable -daur- of Epidaurus causes the emergence of the name and initials of Mr. G. B. Dorr. "A murrain on thee" (Shakespeare?) looks like an attempt at "Murray." "Peace after storm" may refer to the conclusion of the play, but is capable of other allusions.

(*Scribe B.*) In "4 gills," etc., we have the first syllable of "Gilbert" ("only half the word as yet"), and the whole name is

hinted at by "filberts that is better," since filbert rhymes with Gilbert. The script now wanders. (13) and (14) refer to a passage in the play (pp. 39 f.) from which (7) and (15) are quotations. (17) "fato profugus" (a Virgilian phrase meaning 'a man exiled by fate') seems to be intended, by the alteration from *profugus* into the feminine *profuga*, to refer to Phaedra's fateful flight with Theseus from Crete. (See the play, p. 4, middle.)

(Scribe C.) (21), (22), (23) I cannot place; they do not occur in the poem. The "Mistress" addressed in (24) is Artemis; that in (25), a misquotation for "Mistress, a sharp swift terror," is Phædra, a distinction pointed out by the script. "To the far red west" (*i.e.* far west of Greece) leads up to "Moray Firth no not the sea," by which the name "Murray" is suggested; and this interpretation is confirmed by the words, "Look for it in the Dictionary," which follow, pointing apparently to the Dictionary edited by another Dr. Murray.

If these admirably constructed scripts were genuine, they would no doubt greatly strengthen the evidence for spirit control in those we have from the automatists. Not from the absence of any duplication of the quotations from the play—for that, as I have before contended, might easily happen on the telepathic hypothesis in a subject of this extent—but because of the apparently deliberate halving of the name "Gilbert Murray" between two automatists. If this striking feature should occur as unmistakably in, say, half-a-dozen real scripts, it would be highly unreasonable to assign it either to chance or to any power which—as yet at any rate—we have any ground for supposing to be possessed by the subliminal consciousness. But the only genuine cross-correspondences which present a similar apparently purposive apportionment are (so far as my memory serves me) the "Ave Roma Immortalis" case, and the incident in *Proc.*, Vol. XXIV., p. 297, where a short poem is halved between two automatists, and even in these cases the evidence of design is not so marked as in the scripts now before us.

It may be observed that these latter suggest a comparison (not, however, intended by their author, I believe) with the imaginary scripts which, as *advocatus diaboli* for the nonce, I ventured to propound in *Proc.*, Part LXII. If my own scripts

can be considered to represent at all fairly the bulk of the genuine correspondences—I do not myself think they cover the whole ground—the obvious contrast between the two imaginary types may serve to give precision to the point at issue between the “telepathists” and the “spiritists.” Since a subliminal self can, as we know, communicate to other automatists such simple but suggestive messages as “Ancient Mariner”—“Hamlet”—“Excalibur,” or “cross-bow and albatross”—“spectre ship”—“Alas, poor ghost!”—“white samite,” etc., etc., scripts of such a type as that which I offered, *with complementary features which would only by chance be identical*, seem to be easily within the range of telepathy between the living. On the other hand, such an explanation, though it might be applied to one or two, would altogether fail to account for a *series* of correspondences of Sir Oliver Lodge’s type, with its arbitrary splitting of a composite expression (“Gilbert Murray”); and in proportion as the genuine correspondences approach this model, we are gently but surely pushed towards a belief in the intervention of discarnate spirits. Any alternative theory would seem to require—if I may borrow a humorous suggestion of Miss Alice Johnson’s—the assumption of periodical committee-meetings of subliminals.

#### SUPPLEMENTARY NOTE BY SIR OLIVER LODGE.

On Mr. Bayfield’s remark concerning the evidential value which such an item as the distribution of the names of Gilbert and Murray would have had in a real case, I suggest that the names Leo, Harold, Silvia, have actually been distributed among real scripts (see *Proceedings*, Vol. XXII., p. 278).

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#### NOTICE.

Copies of Professor Barrett’s paper “On the History and Mystery of the so-called Dowsing or Divining Rod,” (reprinted, with additions, from the *Occult Review* for December, 1910), price 1s. prepaid; also of his pamphlet entitled *Creative Thought* (published by John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W.C.), price 7d. prepaid, can be obtained from the SECRETARY, Society for Psychical Research, 20 Hanover Square, London, W.

JOURNAL  
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Society for Psychical Research.

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## NOTICE OF MEETING.

A Private Meeting of the Society  
FOR  
MEMBERS AND ASSOCIATES ONLY  
WILL BE HELD IN  
THE COUNCIL CHAMBER,  
ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.,

*On FRIDAY, JULY 7th, 1911, at 4 p.m.,*

WHEN A PAPER ON

“Cross-Correspondence as a Vehicle for  
Literary Criticism,”

WILL BE READ BY

MRS. A. W. VERRALL.

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N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

## NEW MEMBERS AND ASSOCIATES.

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*Names of Members are printed in Black Type.**Names of Associates are printed in SMALL CAPITALS.*

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**Cave, Lady**, Stoneleigh House, Clifton, Bristol.**Grey, R. C.**, Windham Club, St. James's Square, London, S.W.**Helmsley, Viscount, M.P.**, Nawton Tower, Nawton, Yorks.**Salm und Dyck, H.S.H. Christine, Princess of**, 9 Queen's Gate, London, S.W.; and Schloss Neu-Cilly, bei Cilli, Styria, Austria.**ANDERSON, MAJOR A. T.**, 5 Marlborough Road, Exeter.**BALFOUR, F. C. C.**, 32 Addison Road, Kensington, London, W.**CUNNINGHAM, COLONEL D. D., I.M.S., C.I.E., F.R.S.**, Tormount, Torquay.**GORDON, MRS. J. L. R.**, Roden House, Cheltenham.**IMAMURA, PROF. DR. SHINKICHI**, Clinic for Psychiatry, Imperial University, Kioto, Japan.**JAMES, MRS.**, The Elms, Selly Oak, Birmingham.**KER, MISS C. A.**, 1 Windsor Terrace, Glasgow.**MOORE, PROF. FRANKLIN, M.D.**, Syrian Protestant College, Beirût, Syria.**SPENCER, MAJOR C. G., R.A.M.C.**, Dudley Cottage, Fulford, York.**TAPLIN, A. BETTS, L.R.C.P.**, Norwood, Ivanhoe Road, Sefton Park, Liverpool.**VON DER HEYDT, BARON**, 48 Green Street, Park Lane, London, W.**WARREN, MRS. FISKE**, 8 Mount Vernon Place, Boston, Mass., U.S.A.

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MEETING OF THE COUNCIL.

THE 109th Meeting of the Council was held at 20 Hanover Square, London, W., on Tuesday, May 16th, 1911, at 6 p.m.; the President, Mr. ANDREW LANG, in the chair. There were also present: Mr. W. W. Baggally, the Right Hon. Gerald W. Balfour, the Hon. Everard Feilding, the Rev. A. T. Fryer, Sir Lawrence J. Jones, Dr. T. W. Mitchell, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Mr. H. Arthur Smith, and Mrs. A. W. Verrall; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Four new Members and twelve new Associates were elected. Their names and addresses are given above.

The monthly accounts for March and April, 1911, were presented and taken as read.

#### GENERAL MEETING.

THE 138th General Meeting of the Society was held at Morley Hall, George Street, Hanover Square, London, W., on Tuesday, May 16th, 1911, at 5 p.m., the President, Mr. ANDREW LANG, in the chair.

The PRESIDENT delivered an Address, which will shortly be published in the *Proceedings*.

#### NOTE ON PART LXII OF "PROCEEDINGS."<sup>1</sup>

By F. C. CONSTABLE.

THERE would appear to be a general impression that those who refer cross-correspondences to telepathy are in direct opposition to those who explain them as referable to communication with the disembodied or discarnate. I try to show that this opposition is not real but apparent.

I think our ordinary definition of telepathy is erroneous and that the terms, 'subliminal,' 'subliminal consciousness,' 'subliminal self,' are used very loosely in relation to telepathy: this possibly is why the general impression referred to exists.

Mr. Podmore is held to be marked above others as relying on telepathy,—in contradiction to reliance on communication from the disembodied,—for explanation of cross-correspondences. And, as I have good reason to believe that, had he remained with us, his work would have been constructive and not destructive, I try to show that his theory carries us farther than it is believed to.

Now Mr. Podmore accepted telepathy as a fact of human experience so, with this assumption, let us consider what conclusions follow directly, in human reason, the assumption made. We may consider, very generally, the abnormal facts involved in telepathy.

Something happens to B in Australia and A in England sees what happened. He sees it *not* subject to the law of the inverse square. B in Australia says something and A in

<sup>1</sup>See *Journal* for April, 1911, p. 52.

England hears what is said. He hears it *not* subject to the normal law of hearing (*not* subject we may, roughly, say to the law of the inverse square), and in neither case is A affected through his normal organs of sense. Indeed, the ordinary definition of telepathy infers communication between man and man otherwise than through the normal organs of sense.

Now I find from these inherent *ingredients* of telepathy direct proof that the percipient A is a personality *not* subject to the law of the inverse square and *not* conditioned by the normal organs of sense. For by no possibility can a normal human personality in England *see* what takes place in Australia: A, a normal human personality, subject to the laws of (our) space cannot by any possibility see what takes place thousands of miles distant as clearly and of the same apparent size as if it were near him. In the same way A, a normal human personality, cannot hear at a distance beyond the normal bounds of hearing.

I do not pretend in any way to allege we can determine (define the characteristics of) a personality free from the bonds of the inverse square and free from the limits of the normal organs of sense. But I do allege we have human experience of the *existence* of such personalities,—the facts of telepathy are explainable only if such personalities exist. We arrive at the fact of the existence of these personalities, but cannot determine them, *except so far as they are manifest to us in our universe of space and time.*

I would suggest, therefore, that telepathy is an expression for communion between us as (relatively) spiritual selves, *manifest* in communication between us as normal human beings through our normal organs of sense. For if there be intercourse of any kind between A and B, where A and B are not conditioned by the normal organs of sense, and are not subject to the law of the inverse square (that is, are not conditioned by the space of our universe), they must be personalities which, to us, are (relatively) spiritual. Bear in mind that both Gurney and Myers deny direct transference of ideas (and feeling) between us as normal human beings: they refer telepathic effects to *impulses* on us as normal human beings which emerge (phenomenally?) in audible, visual or

tactile ideas. Gerald Balfour, also, has pointed out that the facts of telepathy can only be accounted for by the existence of the self unconditioned as I have said,—a spiritual self. And a great scientist—whose name now escapes me—has said that telepathy is necessarily false because, if true, we must exist as spiritual selves,—and spiritual selves, he informs us, do not exist.

With the above definitions of telepathy, and of the manifestation to us of telepathic communion (definitions I have deduced from Kant's reasoning), I think we can consider more closely the relation between Podmore's theory and those based on communion with the disembodied.

"With the development of cross-correspondences the problem became more complicated. In these Mr. Podmore recognizes the directive action of an intelligence other than that of the automatists, but he fails—as others of us have failed—to find sufficient evidence for believing the intelligence at work to be that of a discarnate spirit" (*Proceedings*, Part LXII., p. 77).

Mr. Podmore, I think, admits the 'directive force of an intelligence.' But this intelligence uses its directive force free from the conditioning of space and of the normal organs of sense; it is *not* a normal material intelligence, a subject of human body and brain and one conditioned in our space. It is true he denies that the intelligence is discarnate, and so makes it incarnate. But at the same time (for he accepts telepathy) he makes it use its 'directive force' *free from the conditioning of its incarnation*.

The point I make is this:—If telepathy be a fact, there must be communion between personalities unconditioned by the normal organs of sense and free from the conditioning of space,—as shown in so-termed cases of clairvoyance. It follows directly, I suggest, that the communicators (agents and percipients) must also be unconditioned by the normal organs of sense and not subject to the (laws of the) space of our universe: they must be (relatively) spiritual selves. And from this (following Gurney and Myers) we find what we term 'transference of ideas' must result from this (spiritual) communion (these impulses, in Myers's words). The ideas emerge in the human understanding in phenomenal relation to the (relatively) noumenal impulses.

The scientist above referred to is reasonable in denying telepathy because, if telepathy be a fact of human experience, it proves the existence in each one of us of a (relatively) spiritual self. Human personalities are no more than partial and mediate manifestations in our universe of these (relatively) spiritual selves.

But what bearing has this argument on cross-correspondences? I think it has a direct bearing.

If we refer back transference of ideas otherwise than through the normal organs of sense to communion between ourselves as spiritual selves, we admit this communion between spiritual selves when incarnate. This, it is true, does not prove the possibility of communion between the incarnate and the disincarnate, but I think it constitutes evidence pointing to such possibility.

We find, therefore, that those who rely on telepathy do not, thereby, put the possibility of communion with the disembodied out of court,—they, on the contrary, open the door for the admission of evidence of such communion.

If, as I argue at length elsewhere, limits do not disappear in the limitless, but are *subsumed* under it, so that human knowledge and human memory are not lost to us when disembodied, but merely subsumed under fuller knowledge, fuller memory, then communion between the embodied and disembodied is possible. How prove it? Some of us know (or feel or intuit) the fact, but the knowledge (?) is useless to others as evidence, for it is outside cognition. How, then, get human evidence in proof? I think one method, now pursued, of trying to find evidence of design, where the design itself cannot be referred to the embodied, is most hopeful.

Take an extreme, probably impossible, instance. In 1912 five different scripts are obtained which are, each, meaningless in themselves, but related to one another by internal evidence: (1) June, (2) 1914, (3) England, (4) Birmingham, (5) Volcano. The year 1914 arrives, and in June a volcano breaks out at Birmingham in England. I think in such a case, if the five scripts were earmarked as from some one disembodied, many would find definite evidence of communion from the dead,—there is the evidence of design which originates with the disembodied.

But, assuming there be communion with the disembodied, the evidential 'script' is never pure: the communications from the disembodied can never be more than plums or currants in a pudding of normal human ideas,—we must have our Piddingtons and Johnsons for separation. So, even if relying on design, we must rely also on the cumulative force of evidence. To prove his law of gravity the falling apple was not enough for Newton: he had to wait six (fourteen?) years to know that the moon imitates the apple.

Referring to imitation cross-correspondences Sir Oliver Lodge says:—" . . . The writings do *not* solely represent the uncontrolled subliminal meandering of an automatist; they *do* represent vague and random thoughts coerced or guided into something like coherence by the action of one purposive intelligence" (*Journal* for April, 1911, p. 56).

With this statement many, perhaps most of us, will agree. But when Mr. Podmore recognizes 'the directive action of an intelligence other than that of the automatists,' is he not also in agreement? I think he is. And the admission (by those who rely on telepathy) that there is action of one purposive mind, seems to me to constitute a definite step towards acceptance of communion with the disembodied.

What we want is cumulative evidence that this purposive mind is a mind (?) of the disembodied. But I deny that we ever *determine* this mind. All we can do is to arrive at evidence proving its existence,—we can 'know' it only so far as manifest in our Lilliputian universe.

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#### CASE.

##### L. 1184. Dream.

THE following case of an apparently telepathic dream was received through Mr. F. J. M. Stratton, of Caius College, Cambridge, who collected all the evidence concerning it, and writes on April 16th, 1911:

The following account was written out by myself and signed by Mrs. Woollacott on October 2nd, 1910, after I had heard her account of the case. Her husband subsequently wrote to his sister, Mrs. Hewett, and she writes the letter dated October 4th confirming the fact of the accident. Subsequently Miss Poupart wrote on November 11th an account of her dream, and sent it to Mrs.

Woollacott for me. Miss Poupart also returned the postcard, which had been sent her from Dublin and which was the only communication she received from Mrs. Woollacott before her visit to Pinner.

If telepathy is present, the evidence suggests Mrs. Woollacott as the agent, as she was aware of the accident before Miss Poupart's dream.

Mrs. Woollacott's account is as follows :

WOODSIDE, PINNER HILL, PINNER.

I was staying in Kingstown with my sister-in-law, Mrs. Hewett, from July 29th to August 20th, 1910. My only communication while there with Miss G. Poupart was a postcard sent by me, saying, "We are here. Where are you?" I returned on August 20th, and on Tuesday, August 30th (or Wednesday 31st), I received from Mrs. Hewett a letter, saying that my nephew Stanley, aged 11, had had a narrow escape from drowning in the swimming baths (on Tuesday, August 23rd). As he was getting out up the steps he slipped and fell back, and had a struggle to get out, not being a swimmer. No serious results followed.

On September 11th Miss Poupart visited me at my home in Pinner, and told us of a curious dream she had had. She had seen in a dream in the stop-press column of a newspaper my name, Woollacott. As an unusual name she looked at it and saw that it referred to me and to my nephews, who seemed to be aged 17 (correct) and 12. In her dream she seemed to be present near a bridge over some water, and my younger nephew fell into the water and was drowned.

NANETTE WOOLLACOTT.

In reply to Mr. Woollacott's request for Mrs. Hewett's testimony, she wrote to him as follows :

MOUNT CLARENCE, KINGSTOWN, CO. DUBLIN, Oct. 4, 1910.

. . . I really have forgotten nearly all about Stanley's accident. He was at the Baths and slipped coming up the steps, and fell into the deep water, and seems to me to have been saved by a miracle. He was really more frightened, I think, than anything else, and looked like death when he managed to get home to me. His friend William was with him.

This took place about 11.30 in the morning on the Tuesday following the Saturday Nan went home. I can't remember the date.

It was not in the paper, but similar cases are happening every day, and there was a case very much like it, only worse, a few

weeks before Nan and the boys were here, which was in the paper. Only yesterday a clergyman was drowned at Dalkey.

Stanley has not been bathing since. . . .

Miss Poupart's account of her dream was as follows:

41 GEORGE ST., BAKER ST., W.,  
Nov. 11/10.

I had a dream in the first week of September, which impressed me very much at the time.

In my dream I was reading a newspaper, when the stop-press news attracted my attention; I read that an accident had happened to one of Mrs. Woollacott's nephews. As I read I seemed to see the occurrence—the boy appeared to fall from a bridge or other structure into some water, being either killed in the fall, or drowned.

The strange part of it was that I had no idea my friend Mrs. Woollacott had any nephews, yet in my dream there were distinctly two, their ages being about twelve and seventeen.

The dream was such a vivid one, that I related it to Mrs. Woollacott when I saw her a week or two later, and to my astonishment found that an accident practically identical to the one I described had happened to one of her two nephews.

GERTRUDE POUPARD.

The postcard referred to by Mr. Stratton, addressed by Mrs. Woollacott to Miss Poupart, was sent to us with the other papers. It has the postmark "Kingstown, Au. 7, 10."

The following are further questions put by Mr. Stratton to Mrs. Woollacott, with her answers to them, which were included in a letter from her, dated May 8th, 1911:

(1) What letters or messages, if any, passed between you and Miss Poupart between your return to Pinner and her visit to you? *Ans.* Only an invitation to visit us.

(2) Could the incident at the baths have been mentioned in such a way as is suggested in the last question? *Ans.* No.

(3) Did Miss Poupart know any of the Hewetts? *Ans.* No.

(4) Is it certain that Miss Poupart told you of her dream before she heard from you of the accident? *Ans.* Quite certain.

(5) Did she in particular mention the seeing of the name before you told her anything? *Ans.* Yes.

(6) Is it certain that the accident was mentioned in no paper? *Ans.* Yes.

(7) If any one was present when Miss Poupart told you her dream, can he or she confirm your answers to (4) and (5)?  
*Ans.* No one present.

The following are questions put by Mr. Stratton to Miss Poupart, with her answers to them, dated May 10th, 1911:

(1) Did Miss Poupart know that [Mrs. Woollacott was] staying with a sister-in-law? *Ans.* I knew that Mrs. Woollacott was staying at Kingstown with a relative, but I did not know it was a sister-in-law.

(2) Can Miss Poupart trace the dream of the accident to anything that she had been reading or hearing? *Ans.* No, I cannot recall having read or heard of anything likely to lead up to such a dream.

(3) Has she ever had such a dream or impression before, whether verified or not? *Ans.* Yes, I have had some impressive dreams at different times, but cannot usually recall them in detail, as in the present case.

#### CASE OF RECURRENT HALLUCINATIONS ASSOCIATED WITH ILL-HEALTH.

THE following report of a series of hallucinations was communicated to us by an Associate of the Society, Mr. Edward Wight, M.R.C.S., of 9 Regency Square, Brighton, who writes concerning it:

May 21, 1911.

The old lady, "Sister Agatha," who writes her experiences, is a patient of mine, a member of an Anglican sisterhood, and she was under my care during the time she had the hallucinations in February of this year. She used to tell me of her "night visitors," as she laughingly called them, when I went to see her in the morning, and when she got stronger I got her to write down the whole story for me.

I should mention that Sister Agatha is possessed of an eminently sane, well-balanced mind, as I think you would gather from the way in which she records her experiences, and her *bona-fides* is above reproach. During February last she was suffering from a weak action of the heart, and as this improved under treatment, her experiences ceased.

I think the hallucinations are of interest, and perhaps worthy of record in that

(1) They only occur during ill-health, and always cease when health improves.

(2) More than one special sense is involved, there being hallucinations of sight, hearing, and touch at the same time.

(3) They can all be referred back to definite past impressions on the mind, and in one or two instances to impressions that had been forgotten for many years (*e.g.* the Markham's *History* illustration incident).

(4) My patient is never tempted to give them an objective existence, nor is she frightened or upset by them.

Since February she has been quite free from these experiences, as her health has improved.

EDWARD WIGHT.

"Sister Agatha's" own account of her experiences is as follows :

I have been asked to note a few cases of hallucination I have experienced in illness with more or less of fever. They always occurred at night, and generally after a first sleep or doze.

The first I can remember was when I was about ten years old (1846) in intermittent fever. I had been made much worse by the ringing of church bells near me all day, and remember my head ached badly in the evening. I was awaked when it was dark by something, and saw a woman standing by my bed with a little child in her arms and a basket of flowers in her hand. She put the child down upon the bed. I don't think I was at all frightened.

When I was twenty-five I had a serious two years' illness—an affection of the upper part of the spine from over-strain in nursing. I have never completely recovered from this, and over-exertion always brings on a severe pain, which used to be treated with a blister at the back of my neck. I mention this because it was after the pain and its remedy I had my next two experiences. In 1871, after several days' suffering, a Sister came to me during the evening to consult me about some refractory girls in her department of the work. We talked for a long time, and especially of one in whom I was particularly interested. It was dark when the Sister left me, but my fire was not quite out. I dozed and was awakened to vivid consciousness by feeling my bed heaving up in the middle as if some one was under it. I sat up for a moment and thought of an earthquake, which had once shaken my bed, but no! this was quite a different movement. I looked cautiously over the side of

the bed, and was startled to see the head and shoulders of the girl we had been talking about emerging from under it, almost within reach of my hand. The red glow of the dying fire showed her to me distinctly, her sunny hair, rosy cheeks, and snowy cap. She was looking up at me, and I particularly noticed the shine of the two pins with which she fastened the bib of her apron to her shoulders. I said, "Child, how dare you!" and as I spoke sprang past her, and seizing a box of matches from a candlestick on the mantelpiece, I lighted the candle and a gas jet above it. Then I turned to face the girl. She was gone. I looked under the bed; there was no one there, no one in the room. I went to the door; it was locked.

The next hallucination was in enteric fever in South Africa, 1886.

The dear friend who was taking care of me and my household came to say good-night. After she left me I was thinking lovingly of her devotion and goodness, and must have gone to sleep blessing her name—Marianne Browne, for by and by I awoke to see three apparitions in turn, each having something to do with the name Browne. First, there was Brown the carpenter busy at work planing wood, with his big basket of tools beside him, on the floor between my bed and the wall, where, in fact, there was hardly room for a mouse. Then small brown hens were running and pecking about at the other side of my bed.

The third brown thing was, I think, a hare, but I don't distinctly remember. I know there were three brown apparitions with a doze between each.

In 1892 or 1893 I had an attack of low fever and extreme weakness of the heart. It was about nine o'clock one evening, and my fire was fairly good. My bed was at some distance from it in a rather large room. I had been to sleep, and waked to see a child about two years old standing in the ruddy glow between me and the hearthrug. It had golden curls and a little white garment falling off its shoulders; its face was towards me. I just said drowsily "O, you sweet little thing!" and went to sleep again. I awoke again with a start to see standing in the middle of the room the exact counterpart of a figure I remember having seen at school in one of the illustrations of Mrs. Markham's *History of England*, a man in tights, with very long, pointed shoes, the points fastened, I think, with a button just below the knee. I didn't like this visitor quite so well as the child, but I don't think I was exactly frightened, and soon went to sleep again.

The next apparition startled me very much, chiefly, I think, because it was close to me—a woman bending over me with a shawl over her head. This may have been the recollection of a real fright I had when ill with enteric fever in Natal.

A veiled Sister, who paid me a visit during the night, thought I looked too ghastly, and bent over me closely to ascertain if I breathed. I awoke with a terrible start, and I had somewhat of a return of it with this imaginary person.

In February of this year, 1911, my heart was very weak, and I had alternate attacks of feverish restlessness and exhaustion. I had not slept much for several nights when one night I was aroused out of sleep by hearing a knock at my door. My room is never perfectly dark, because there is a lamp in the road outside, which shines a little through the venetians. I said, "Come in!" raising myself to look at the door. As I did so it opened, and a lady, in black dress, jacket, and hat, walked in. She held a little satchel in her right hand, keeping the handle of the half-opened door in her left. I saw every detail of the dress, face, and figure distinctly. The face was that of a friend who had lately called upon me, but the figure and dress were those of a person in the house. "Who are you?" I asked, and receiving no reply, said rather imperiously "Wait a moment," and, springing out of bed, lighted a candle on the mantelpiece and then turned round. There was no one there, and the door was shut.

I put out the candle, went back to bed, and was soon asleep again.

By and by I opened my eyes and saw my landlady standing close to me with a pretty little black kitten in her arms. I was not in the least alarmed until the kitten sprang away, running across the fender, rattling the fire-irons as she went. I didn't see her do this, I only heard her.

I did not light my candle this time, and said to myself as I turned to go to sleep, "I don't suppose there will be anything more." Almost immediately, as it seemed to me, I opened my eyes again and saw my dear sister-in-law, who had lately stayed with me, quietly taking her tea at a little table which usually stands close to my bedside. It was not there then, but had been used as a tea table by a caller once. Again the face and figure were of two different people.

I was quite complacent this time, but was roused again before long with a violent start. I distinctly felt some one shake me by

the shoulder. I looked up and saw the Sister who had frightened me so by her nocturnal visit in Natal, 1886, standing near me with her arms full of branches of yellow flowers, and smilingly offering a bunch to me. These were the last people I saw in this illness. The next night was rather a lively one, in quite a different way. Numberless inanimate things took life, or at least motion, and jumped upon my bed—for instance, a parcel and my coal scuttle, filled with small but very good and bright-looking coals, quite different to those I use. These things did not alarm or hurt me. They only amused me, and I said to myself, as I always do when I have visitations, “Fever!”

I have now related every incident of the kind that has occurred in my life of 75 years. They have each one made a vivid impression upon me that has not faded in the very least; but they have never haunted me, indeed never recur to my mind, unless, as has seldom happened, I have related them to an intimate friend. I never *expect* hallucinations, even when I know I am feverish, and when they come I am never alarmed beyond the occasional first start. I was laughed at when I told my first childish experience, so did not mention it again for many years. The next, in 1871, when I felt the heaving of my bed and saw a figure emerging from under it, did startle me very much, and I think I should record my belief that I was spared a shock to my nerves then and a recurrence of nervous fright because I conquered it at once, in the only possible way, and then put out the lights and composed myself to sleep. On subsequent occasions I have never kept a light burning or called any one, or locked a door to save my nerves, so the nervousness has passed away.

In answer to questions as to the details of the appearances, and how far they compared in vividness with the vision of real objects, Dr. Wight replied:

9 REGENCY SQUARE,

BRIGHTON, May 24, 1911.

I put your question to Sister Agatha to-day, and she tells me that the apparitions are not “outlined in light,” or in any way different from ordinary living figures in appearance, when she sees them; but I don’t think that she sees real objects in her room at the same time as the apparition, as far as I can make out. Of course, in one hallucination she thought she saw her door open

after hearing a knock, and before the apparition appeared; but as her door did not open, I take it that it was a visualised memory of her door, and not the real door that she was looking at.

In another hallucination that she records she thought she saw a friend pouring out tea by her little round table by her bed, when all the time the table was really in another part of the room. But it *had* been by her bed, and she *had* seen a different friend pouring out tea by it a little time before. . . .

She tells me that at the time of the apparitions it has never occurred to her as being curious that she could see them so clearly in the dark, so though the apparitions are "self-luminous," the lighting has no abnormal appearance. . . .

EDWARD WIGHT.

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#### NOTES ON CURRENT PERIODICALS.

THE *Journal of Abnormal Psychology*, Feb.-March, 1911, contains several papers bearing on the controversy between the followers of Freud and those neurologists who have not been convinced of the truth of Freud's views. Dr. Morton Prince's article on Dreams, referred to in the *Notes on Current Periodicals* in this *Journal*, January, 1911, has brought forth some remarks from Dr. Ernest Jones, which are replied to by Dr. Prince. Dr. Jones formally denies that there is in Dr. Prince's article any evidence that he employed psycho-analysis at all. He says that the material that Dr. Prince offers as the result of his studies, and which he terms the latent content of the dreams, is of a kind that every psycho-analyst will recognise as belonging to the first stages of any investigation into the sources of dreams, but which is quite unlike the latent content as revealed by psycho-analysis. Yet Dr. Jones accepts Dr. Prince's confirmation of "a part, and by no means the least important part, of Freud's theory of dreams." Dr. Prince, in his reply, points out that the correctness of this confirmation depends entirely upon whether he had discovered the true underlying dream-thoughts. If he did discover these, then his psycho-analysis was sufficient; if he did not discover them his interpretations are valueless and should not be claimed as confirming Freud's views.

Dr. Prince says that his investigation was not undertaken in order to test the validity of the Freud methods, but in order to study the psychology of dreams. He desired to make use of any and every method that might help in obtaining data from which

sound conclusions could be drawn, and he still thinks that his interpretations of the dreams were logically sound and justified, whether he employed Freud's method or not.

Dr. Jones says that "up to the present no one who has taken the trouble to acquire the psycho-analytic method has failed to confirm Freud's theory in all essential particulars." Dr. Prince retorts: "No one who has shown by his writings that he is thoroughly trained in and conversant from first-hand knowledge with all the phenomena of abnormal, experimental and functional psychology has accepted Freud's theory."

Dr. A. Friedländer, of Frankfort, contributes a paper on *Hysteria and Modern Psycho-analysis*, in which he gives a useful review of the opinions of many continental workers both for and against Freud's views. He also points out the harmful results which follow when scientific views are proclaimed to the world as established facts before they are tested and discussed by specialists in their special journals and periodicals. Such unwarranted popularisation, of which some of Freud's followers have been guilty, causes harm to the patients, to the science, and to the representatives of the new doctrine.

In the April-May, 1911, number of the same periodical there is a short abstract of Dr. Savage's *Harveian Oration on Experimental Psychology and Hypnotism*, delivered before the Royal College of Physicians of London on October 18, 1909. The reviewer says "Dr. Savage's oration is of interest to American science, not because the address makes a substantial contribution to our knowledge of experimental psychology or of hypnotism, but because it may be regarded as indicative of the stage of development psychotherapy has attained in Great Britain." He concludes that "the condition of psychotherapy in Great Britain, judged by this oration, is nothing short of deplorable. It is not that Dr. Savage is not sincere and open-minded enough. The difficulty is with the rank and file of the profession, who are so conservative that a Harveian oration must degenerate into a plea that scientific men should not reject new truth, simply because it is new. May his sincerity fertilise the sterile soil upon which he has strewn rather unpromising seed!"

T. W. M.

# JOURNAL

OF THE

## Society for Psychical Research.

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The Rooms of the Society at 20 Hanover Square, London, W., will be closed during August and September, re-opening on Monday, October 2nd.

The next number of the Journal will be issued in October.

## NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in Black Type.*

*Names of Associates are printed in SMALL CAPITALS.*

**Curtis, Atherton**, 17 rue Notre Dame des Champs, Paris, France.  
**BURNS, NESBITT O'DELL**, M.B., The Lodge, Highbridge, Somerset.  
**DHRU, BULDEOJEE L.**, LL.B., Camp Baroda, Bombay, India.  
**FELTON, THE REV. WALTER**, St. John's Vicarage, Walsall.  
**HEYMANS, PROFESSOR G.**, The University, Groningen, Holland.  
**MOOR, LADY**, Ladroke, Chine Crescent, West Cliff, Bournemouth.

## MEETING OF THE COUNCIL.

THE 110th Meeting of the Council was held at 20 Hanover Square, London, W., on Friday, July 7th, 1911, at 6 p.m.; Mr. H. ARTHUR SMITH in the chair. There were also present: Mr. W. W. Baggally, the Hon. Everard Feilding, Mr. J. G. Piddington, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Dr. C. Lloyd Tuckey, Mrs. A. W. Verrall, and Mr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

One new Member and five new Associates were elected. Their names and addresses are given above.

The monthly accounts for May and June, 1911, were presented and taken as read.

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#### PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 36th Private Meeting of the Society for Members and Associates only was held in the Council Chamber at 20 Hanover Square, London, W., on Friday, July 7th, 1911, at 4 p.m.; SIR OLIVER LODGE in the chair.

Mrs. A. W. VERRALL read a paper on "Cross-correspondence as a Vehicle for Literary Criticism," of which the following is an abstract:

Assuming that the evidence previously presented (in *Proceedings*) has established the existence—at least in certain cases of purposive supplementary cross-correspondence—of intelligent direction of the phenomena of concordant automatism, this paper is an attempt to determine some characteristics of the directing intelligence. If, as was suggested by Miss Johnson in a paper read in March last (and now published in *Proceedings*, Part LXIII.), this intelligence contains a factor not identifiable with the subliminal self of any one of the automatists, though acting in concert with their minds, the discovery of its characteristics might carry us a step further by affording means of comparison with the known characteristics of the automatists concerned. Such an intelligence, however, manifested through the memories and associations of the automatists, is thereby conditioned, and some similarity of mental processes may be necessary for the successful production of the phenomena. Still, if there is present in the intelligence a factor not identifiable with any of the living human factors with which it is combined, it is reasonable to look for evidence of its possession of individual tastes, interests, or capacity,—for evidence, in short, of idiosyncrasy or personality.

For this purpose in this paper the phenomena of cross-correspondence are isolated from all their accompaniments, and

an examination is made, not of the methods used in the several scripts for the emergence of the transmitted topic, but of the actual topics chosen for transmission.

Literary topics are numerous; five cases are examined in detail.

(1) *Neptune's Trident.* (*Proceedings*, Vol. XXIV. p. 177.) This topic, originally emerging in Mrs. Piper's trance as one of several appropriate reminiscences of the *Aeneid* provoked by Mr. Dorr's reading of the opening lines of Book I., was spontaneously selected by Myers<sub>P</sub> as the subject of a cross-correspondence. It had in fact appeared some sixteen days earlier in Miss Verrall's script. The cross-correspondence is of the simple kind; intelligence is shown in the choice of a topic already associated by the control with a literary knowledge not possessed by the automatist through whom the choice was made.

(2) *The Invocation to Sabrina in Milton's "Comus."* (*Proceedings*, Part LXIII. p. 253.) A few lines from this were read by Mr. Dorr to Myers<sub>P</sub>, who accepted Mr. Dorr's suggestion to use the subject for cross-correspondence. The second line appeared in Mrs. Holland's script, not long after Miss Verrall's script had contained a paraphrase of the concluding portion of the invocation, which had not been read to Mrs. Piper. Here the cross-correspondence is supplementary, and the complete correspondence shows a knowledge of the context of the passage originally selected.

(3) *Sesame and Lilies.* (*Proceedings*, Vol. XXIV. p. 264.) A cross-correspondence on Ruskin's *Sesame and Lilies* was found to occur between the scripts of some new experimenters, Mr. and Miss Mac on the one hand, and on the other of Mrs. and Miss Verrall, a comparison between whose scripts had already led to the detection of an incomplete cross-correspondence on that subject. Both sets of scripts contained allusions unintelligible to the automatists, but subsequently found to be appropriate and to show an acquaintance with Ruskin's works exceeding that consciously possessed by them.

(4) *French Poems.* (*Proceedings*, Part LXIII. p. 320.) A double and partly supplementary cross-correspondence on a French poem, each of its two stanzas being combined with a second topic—a rose—unconnected with the poem, was produced

between the scripts of Miss Verrall, and of Mr. and Miss Mac. The poem, "La vie est brève," was known to the automatists concerned. With both parts of the cross-correspondence were associated allusions to other French poets: the Mac script alluded to a poem by Malherbe, the H.V. script referred to Gautier and Hugo as presenting comparable types. This statement, at the time unintelligible, was explained by the subsequent discovery of two poems, unknown to the automatists, by Hugo and Gautier respectively, which are appropriately combined in the one script with the double topic of the cross-correspondence which, in the other, had been associated with Malherbe. Thus the French poem, which was the subject of a cross-correspondence, was accompanied by allusions to parallel literary passages outside the range of the automatists' reading.

(5) *Criticism of Renan.* This case will, it is hoped, shortly be published. It may be briefly summarised thus: A cross-correspondence between the scripts of Mrs. Verrall and Mrs. Willett led to the discovery of an inaccuracy in Renan's account of the vision of St. Paul. Neither script alone was intelligible; Mrs. Verrall's drew attention to "what Renan wrote" about St. Paul's vision; Mrs. Willett's two days later gave instructions to send to Mrs. Verrall the words "Eikon Renam (*sic*)."  
Renan's account was unknown to both automatists, but reference to his book, *Les Apôtres*, showed that his rationalistic explanation depends on the seeing by St. Paul of a visual image, an "Eikon," which is not asserted in the narrative of *Acts*, upon which Renan bases his statement.

From the examination of these five cases, it would seem that one characteristic of the intelligence directing the cross-correspondence is a wide and deep interest in literature, the authors laid under contribution being Virgil, Milton, Ruskin, Gautier, Hugo, Renan. To none of the automatists were all the selected passages known; to all the automatists some were unknown; in one case was shown not merely knowledge of recorded facts, but literary judgment. If the directing intelligence is to be identified with the subliminal activities of the automatist, it must be credited with the power of producing an original criticism of a subject, in which the normal personality took no particular interest, contained in a book which the normal personality had never read.

## NOTES ON PART LXIII. OF "PROCEEDINGS."

WE print below information and suggestions which have been sent to us by members of the Society on the literary sources of various passages in the scripts published in the last part of *Proceedings*. Any one who studies these scripts with care will recognise that they do not by any means give a full representation of the ideas existing at the time in the mind of the automatist and which are emerging, through the writing, partially and indirectly, and sometimes in a curiously veiled and symbolic form. The attempt to discover as far as we can what is the complete idea which is struggling to emerge may be compared with the methods of "psycho-analysis" used by Dr. Freud and his school to discover the hidden feelings and lapsed memories of their patients,—the ideas which are dominant in their minds. "These psycho-analytic procedures (writes Dr. Mitchell<sup>1</sup>) are the most delicate instruments of psychical diagnosis which we at present possess;" but he points out that the procedures are diagnostic, rather than curative. Somewhat similarly, our elaborate analyses of the quotations and allusions to literary topics in the scripts, which may no doubt to many readers appear over-elaborated and tedious, are directed in the first instance to finding out the real thoughts of the intelligence guiding the script, irrespective of the question of what that intelligence is.

*Willett Scripts of February, 1910.*

(p. 123) *Haggi Babba*. Mr. C. A. Goodhart suggests that the phrase in Mrs. Willett's script of February 4, 1910, "There was the door to which I found no key and Haggi Babba too," may refer to an episode in Chapter V. of James Morier's "The Adventures of Hajji Baba of Ispahan." In this story Hajji Baba, the son of a celebrated barber of Ispahan, being taken prisoner by the Turcomans, is forced to assist them to invade his native city. Reaching the gate of the royal caravanserai, he finds it locked, and the door-keeper refuses to open till he gives his own name, pretending that he is a messenger come to announce the return of Hajji Baba

<sup>1</sup> *Proceedings*, Vol. XXIV. p. 678.

with a caravan. He thus effects an entry for the plundering Turcomans. The incident is referred to again in Chap. XLIX. where the door-keeper speaking to Hajji, of whose part in the affair he is ignorant, remarks: "It was on account of your name, which the dog's son made use of to induce me to open the gate, that the whole mischief was produced."

This passage in Mrs. Willett's script was interpreted as relating to the story of Ali Baba and the Forty Thieves, in which "Sesame" was the magic word that caused the door to open; for there are undoubtedly references in the same script to the cross-correspondence "Sesame and Lilies." It is also connected with the pun on Mr. Dorr's name. But there may possibly be a further reference, as suggested by Mr. Goodhart, to this adventure of Hajji Baba's, where the only key he possessed to the gate of the caravanserai was his own name.

(p. 123) "The shining souls, shining by the river brim."

Miss Dallas writes:

When reading Mrs. Willett's script of Feb. 4, 1910, I have been struck by a close resemblance between the ideas in that script from the words, "the shining souls," etc., to "Peak," and the ideas in Cantos XXX. and XXXI. of the *Paradiso*. I can best show what seems to me to be the connection by supposing that the thoughts of the control from this point ran in some such sequence as the following:

The word "Lethe" suggests not only the passage in the *Aeneid* where the river is named, but also Cantos XXX. and XXXI. of the *Paradiso*, because in the latter Dante borrows the imagery of Virgil and applies it in a slightly different connection.

Whilst Virgil speaks of troops of ghosts fluttering as in meadows on a serene summer day, when the bees sit on various blossoms and swarm around snow-white lilies, all the plain buzzing with their humming noise, and tells us that they quaff the streams of oblivion, Dante tells us of angelic spirits who issue from a river not of oblivion but of light, and describes them as "living sparks," dropping "on every side into the blossoms, like rubies set in gold" (Canto XXX.).

These "shining souls, shining by the river brim" are in the next canto (XXXI. 7) compared to bees among the flowers. Thus "the pain forgotten" is not the only appropriate thought called up by the mention of the river of Lethe; there is "another connection,"

which cannot perhaps be fully given, but which can be indicated in certain words.

One of these is the word "Rose." Immediately before Dante uses the comparison of the angels with bees, he speaks of the Church triumphant under the symbol of a white rose, "adorned with so many leaves" (*i.e.* souls of the blessed); these souls are visited by ascending and descending angels, "che volando vede."

The memory of these cantos naturally leads on to the thought of "Love the essential essence," for these cantos form the climax of the whole Divine Comedy, of which the theme is Love, human love leading up to and becoming one with the Divine. Careful consideration of Dante's prayer and thanksgiving to Beatrice (XXXI. 79-90) will show the appropriateness of the reference to Tennyson's lines:

"Love's too precious to be lost,  
A little grain shall not be spilt."

After a pause in the script comes the exclamation, "Darien the Peak peak PEAK."

Is there anything in Canto XXXI. which could naturally have led to this reference to Keats' sonnet, "On first looking into Chapman's Homer"? I think that there is. Canto XXXI. closes with a description of the Mount of Paradise. Dante is bidden to "look upon the circles, even to the remotest," and doing so he sees the summit of the mountain aglow, and "on this side and on that the light is shorn away, so was that pacific oriflamme quickened in the midst, on either side in equal measure tempering its flame." In other words he sees a perfect peak at the summit of the mountain.

The words "pacifica oriafiamma" may suggest a connection with

"Stout Cortez—when with eagle eyes  
He stared at the Pacific—and all his men  
Look'd at each other with a wild surmise  
Silent, upon a peak in Darien."

But the connection is more than a connection in the sound of words. Both Dante and Cortez were entering upon a new experience, and a new world of life.

Myers urges that the *occasion* should be noted, "Let him remember the occasion" (p. 124). The silence of the followers of Cortez finds a correspondence in the *Paradiso*, for we are told that Dante did not dare to try to express the delightsomeness of the vision which he saw.

Whether or not I am correct in supposing that these cantos of

the *Paradiso* suggested the allusions in the script, it is certain that the script has suggested to me the passages in the *Paradiso*; and this may perhaps be an argument in favour of the correctness of my interpretation.

H. A. DALLAS.

The river alluded to by Miss Dallas was seen by Dante in the highest of the heavenly spheres as "a light, in river form," which, after he had bathed his eyes in it, "into roundness seemed to change its length." This is interpreted<sup>1</sup> as the stream of Time, afterwards seen in its true shape as the circle of Eternity. It has no connection with the Lethe which flows through the Earthly Paradise on the Mount of Purgatory, Dante's crossing of which is described in *Purgatorio XXXI*. See Mrs. Verrall's comments (pp. 214-217) on the absence of any allusion to Dante's Lethe in the Willett scripts, and the supplying of this omission in her own script of Feb. 15, 1910.

(p. 124) "Not spilt like water on the ground."

Miss A. R. Marten tells us that there is a hymn,<sup>2</sup> the second verse of which is :

"Not spilt like water on the ground,  
Not wrapped in dreamless sleep profound,  
Not wandering in unknown despair,  
Beyond Thy Voice, Thine Arm, Thy Care;  
Not left to lie like fallen tree,  
Not dead, but living unto Thee."

The repetition of "Not—not" in the script a few words after the quotation is a further confirmation of this source.

(p. 149) "Which only I remember, which only you forgot."

This was interpreted by Mrs. Verrall (see p. 206) as an allusion to the refrain of Swinburne's *Itylus*. Miss Verrall observes that a closer verbal parallel is to be found in Christina Rossetti's poem, "One sea-side Grave," as follows:

"Unmindful of the roses,  
Unmindful of the thorn,  
A reaper tired reposes  
Among his gathered corn:  
So might I till the morn."

<sup>1</sup> *Paradiso*, Temple Edition, p. 363.

<sup>2</sup> *Hymns Ancient and Modern: with Supplementary Hymns*, No. 608.

Cold as the cold Decembers,  
 Past as the days that set,  
 While only one remembers  
 And all the rest forget,—  
 But one remembers yet."

In reference to this suggestion, Mrs. Verrall writes:

I do not think that the quotation from C. Rossetti—with which I was not acquainted—is a certain source of the Willett script, though it may have contributed. Note in the first place that the name Swinburne emerges immediately after the "remember . . . forget," and that the two following allusions to his poems greatly add to the likelihood of its being a poem of Swinburne's that suggested the "remember . . . forget."

Again, the C. Rossetti poem does not (like *Itylus*) give the contrast between *I* and *you*, but only between "one" and "the rest."

On the other hand, the rhythm of the script is that of the Rossetti poem, and I think a recollection of this poem may have influenced the script; but I think there is much more evidence that Swinburne's poem was *intended* than C. Rossetti's. I considered and rejected another poem of C. Rossetti's<sup>1</sup> on the ground that *aut Swinburne aut nullus* was indicated by the script, since the passage is on the face of it ascribed to him, and it reproduces the double contrast between persons (first and second) and actions (remember and forget) which he makes in *Itylus*.

*Holland Script of Nov. 10, 1909.*

(p. 241) "Oh singer of Persephone from the far meadows desolate—Hast thou forgotten Sicily?"

Miss Edith Moggridge tells us that this phrase is clearly derived from the first three lines of a villanelle by Oscar Wilde, called "Theocritus," which opens thus:

"O singer of Persephone!  
 In the dim meadows desolate,  
 Dost thou remember Sicily?"

Miss Moggridge adds that a phrase occurring later in the same script:

"The torture of the whirling wheel wherein the power of the philter lay"

<sup>1</sup> Song, "When I am dead, my dearest."

seems to be connected with the third triplet of the same villanelle:

“Simaetha calls on Hecate  
And hears the wild dogs at the gate;  
Dost thou remember Sicily ?”

since this refers to Theocritus, *Idyll* II. 30,

“And as whirls this brazen wheel, so restless . . . may he turn  
and turn about my doors. My magic wheel, draw home to me  
the man I love !”<sup>1</sup>

The last sentence is the refrain of the *Idyll*.

Simaetha is a girl who, deserted by her lover, is using the charm of the whirling wheel to bring him back. In this charm a wry-neck was attached to the wheel and whirled round with it, it being supposed that the effect produced on the bird was transferred to the faithless lover.

The discovery of this connection with Theocritus throws a certain doubt on the interpretation of the script offered in *Proceedings*, as alluding to Tennyson's *Demeter and Persephone*. It seems not unlikely, however, that Mrs. Holland had both poems in mind, and so produced a sort of composite representation of them. Two further points may be noted: (1) “The dim meadows desolate” of O. Wilde's poem are the Elysian fields, which brings Mrs. Holland's script into closer connection with Miss Verrall's quoted on the same page; (2) Mrs. Holland's misquotation: “Hast thou forgotten Sicily ?” seems intended to express that contrast between memory and forgetfulness which was shown to be an item in this complex of cross-correspondences (*op. cit.* pp. 271 and 286).

### *Omar Khayyam.*

In regard to the allusions to *Omar Khayyam* in Mrs. Verrall's “Note on the Cross-Correspondence ‘Cup’” (pp. 304-19), Miss Lucy M. Corry points out that for some of those in Mrs. Piper's script closer parallels are to be found in the fourth edition of the poem than in the first edition, with which alone Mrs. Verrall has compared them. Myers' phrase (p. 310), “No man ever came back from whence he has gone to tell us of the shore,” suggests Stanza LXIV. (fourth edition):

<sup>1</sup> Translation by Andrew Lang—*Theocritus, Bion and Moschus* (Golden Treasury Ed. p. 13).

"Strange, is it not? that of the myriads who  
 Before us pass'd the door of Darkness through  
 Not one returns to tell us of the Road,  
 Which to discover we must travel too."

This stanza does not occur in the first edition, but seems closer to Myers<sub>P</sub>'s sentence than the stanza quoted by Mrs. Verrall on p. 311.

Again, the phrase "the wine of life," used by Hodgson<sub>P</sub> (p. 309), occurs in Stanza VIII. of the fourth edition, which is missing from the earlier editions.

On the other hand, the word "Dawn," mentioned by Hodgson<sub>P</sub> in this connection (p. 309), which occurs in the second stanza of the first edition, quoted by Mrs. Verrall, does not occur in the description of the sunrise as given in the first two stanzas of the fourth edition.

Miss Corry suggests that the phrase "Persian Garden" used in these Piper sittings (pp. 307-8) is probably derived from the cantata by Liza Lehmann on selected stanzas from the Rubáiyát of Omar Khayyám, called "In a Persian Garden."

#### CASE.

##### L. 1185. Dream.

THE following case of a veridical dream was received through Mr. F. J. M. Stratton, of Caius College, Cambridge. Dr. R. G. Markham, now Assistant Medical Officer of Health at Burnley, gives an account of his dream as follows:

April 30th, 1911.

During the night of Dec. 5th, 1909, I had a dream which was so peculiar as to impress itself on my memory, and the next morning I mentioned it to the people with whom I was staying at the time, and also the same day wrote to my fiancée, and told her to remind me, on the following day, to narrate it to her, but gave her no particulars.

As far as I can now remember, the dream was as follows:

A physician, Dr. L., and I were standing at a bedside. I recognised the patient to be a certain Nurse W. who was at that [time] a nurse at the Prince of Wales's General Hospital, Tottenham. The Doctor, after examining her chest, asked me to do so as well, and then asked my opinion about the disease present, stating that

he himself thought that she was suffering from heart disease, but certain other signs suggested more serious mischief.

During my residence at this hospital, this particular nurse had always been considered as one of the strongest, and it was this fact that impressed the dream on my memory. The next day, Dec. 7th, I met my fiancée and narrated the dream to her, and to my astonishment found that the nurse about whom I had dreamt had actually been examined and advised to leave the hospital.

R. G. MARKHAM.

Miss Wilson, now Mrs. Markham, writes as follows:

The Prince of Wales's General Hospital,  
TOTTENHAM, May, 1910.

As far as my memory permits, the following are facts concerning a dream and an actual occurrence:

On Dec. 7th, 1909, I received a letter from Dr. Markham, in which he stated that he had had a peculiar dream, and that he specially wanted to tell me about it. We met on the same afternoon, and I then reminded him about the dream. It was to this effect:—He dreamt that he was standing by the bedside of Nurse W. (a nurse at above hospital, well known to us both), and that the Senior Physician, Dr. L., was examining her chest.

At the conclusion of his examination, the Physician turned to Dr. Markham and said:

“Yes, there is certainly some heart trouble there, and, in my opinion, something else even more serious, as there are all the symptoms one would expect to find from a growth in that neighbourhood.”

Dr. Markham then remarked to me how singular it seemed that he should have dreamed of that particular nurse, as she was apparently one of the strongest and most robust of all the nurses. When he had finished telling me of his dream, I said: “How very strange, for Nurse W. is ill and has been sent off duty, and has actually been examined by Dr. L. He has expressed his opinion that her illness is due to heart trouble, and requires that she shall be X-rayed, as he suspects a growth also, somewhere in the chest.”

The dates, as far as I can ascertain, are:

I received the letter from Dr. Markham Dec. 7th, 1909.

I met him on the same afternoon, Dec. 7th, 1909.

Dr. L. saw Nurse W. on Dec. 3rd, 1909.

Nurse W. finally left hospital about Dec. 12th, 1909.

Alice E. Wilson.

The letter from Dr. Markham to Miss Wilson was shown to Mr. Stratton on May 5th, 1910, and he copied from it the following extract:

2 HEMINGFORD ROAD, BARNSBURY,  
Dec. 6, 1909.

... I have such a funny dream to tell you about, so be sure and remind me...

## DR. VAN RENTERGHEM ON THE FAMILY PHYSICIAN.

BY T. W. MITCHELL, M.D.

AN interesting address by Dr. van Renterghem of Amsterdam on "The Rehabilitation of the Family Physician," is reported in the *Transactions of the Psycho-Medical Society*, Vol. II., Part I. The subject of Dr. van Renterghem's discourse is one which he believes to be of great importance to physicians and to the public. He points out that within recent times there has been a diminution of the esteem in which the medical profession is held by the public. He examines the causes that have led to this evil, which more especially affects the general practitioner, and he proposes a remedy.

He says that at the present day the general practitioner has to fight for his very existence against the encroaching army of specialists and a growing horde of quacks and charlatans. He thinks specialism tends to produce a class of men who are wanting in that broad outlook on life and disease which was so characteristic of the great physicians of former times, and he is not surprised that the specialist often fails to cure the patients who consult him. But a patient who finds that the specialists can do nothing for him is apt to lose all faith in official medicine and soon drifts into the hands of the charlatan or faith-healer. Not infrequently these succeed where the specialist has failed. According to Dr. van Renterghem the specialist's failure in these cases is due to his ignorance or neglect of the mental aspects of the disorders which he has been called upon to treat, and the success of the charlatan is due to psychical influences consciously or unconsciously employed. He believes that suggestion, direct or indirect, is the curative agency in all these cases, and he puts forward a strong plea for such a reform of medical education as would ensure that

every qualified practitioner should have had adequate instruction in the principles and practice of psychotherapeutics. The man who has been well grounded in medical psychology, and has a practical knowledge of psychotherapy in its various forms, will thereby be better armed against the difficulties of his profession, and will be able to replace the marvels of quackery by good and solid cures produced by conscious suggestion. In this way Dr. van Renterghem thinks the medical profession may regain the place in the public esteem which it occupied in former times.

In the course of his address Dr. van Renterghem gives an interesting account of his own career. He tells how he took up the study of Hypnotism after reading Beaunis' *La Somnambulisme Provoqué*. This work excited his interest so much that he decided to go to Nancy to study under Liébeault. On his return he made extensive use of hypnotism in his practice for some months, and then, in conjunction with Dr. van Eeden, set up as a psychotherapeutic specialist in Amsterdam. He describes the changes of method which he found necessary in the course of his experience of nervous patients, and gives an account of the various psychotherapeutic procedures which he makes use of at the present time. In many cases he finds that suggestion alone is not sufficient, but has to be supplemented by moral treatment, re-education, and the treatment known as psycho-analysis.

Dr. van Renterghem is perhaps over sanguine as regards the possibility of restoring to the family physician his old status by means of the reform of medical education which he recommends, but his address as a whole is well worthy of perusal by all who are interested in psychotherapeutics. Medical men who are ignorant of the applications of suggestion as a curative agent will find here a good introduction to this subject.

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#### REVIEW.

*Religion and Immortality.* By G. LOWES DICKINSON. (J. M. Dent & Sons, London, 1911. pp. 88. Price 1s. net.)

This little book, the third of a series by the same author, entitled *Modern Problems*, contains three essays, two of which have already appeared in the *Hibbert Journal*, while the third, "Is Immortality Desirable?" was the Ingersoll Lecture delivered at

Harvard University in 1909. The circumstances of its production have involved some degree of repetition in the arguments of the book, but there is a coherent thread running through the whole, which naturally gives a more lucid and complete presentation of Mr. Dickinson's philosophical position than can be gathered from any of the essays separately, while his writings must always be read with pleasure for their style, even by those who are not altogether in sympathy with his line of thought.

The subject matter of the book is not, of course, one with which psychical research is directly concerned, but it is interesting to see how strongly the author is influenced by the root ideas that have always inspired it. In his first essay, on "Faith and Knowledge," he observes that the leaders of free thought seem now to be both more sceptical and more believing than they used to be; they question more and they affirm more. The Positivism adopted by their predecessors is now seen to be not a science, but a philosophy, and a philosophy as little established, as open to question, as any other. "Our knowledge, it may be admitted, is but a flickering lamp sheltered by a paper shade from the winds of infinite space . . . our experience is limited by our senses and by the structure of our mind; and we have no philosophy that is demonstrably true." Does it follow that we need preserve an attitude of pure agnosticism? Of such an attitude Mr. Dickinson says, "If it gives no light or inspiration, neither does it foster superstitions or dreams. It is a shining brazen rampart against the tides of human credulity." Nevertheless, it is not a desirable attitude, even for the chosen spirits of mankind, for it tends to stop all growth—Imagination being defined by the writer as a principle of growth. He explains further that he means by imagination "a tentative apprehension, not caring much about the intellectual forms in which it finds expression, but caring very much about the substance with which it imagines it comes into contact"; and he maintains that modern free thinkers are characterised by this imagination, or faith, though they are not satisfied with any of the traditional forms of religion. He tries to formulate something of the content of a faith that will satisfy them. "It must (he says) be one which brings them into some kind of friendly relation to the universe. . . . They must feel that human life and human purposes . . . contribute to and express something of [the] essence [of the cosmic process]." Then comes the question whether individuals have, as a matter of fact, any cosmic significance save as a means to something else. This question either cannot be answered at all, "or it can only be answered by science; and in that case the only method to pursue is that which is being pursued, in the face of much discouragement from men of science, by the Society for Psychical Research."

To this point, the question of the significance of the individual, he returns in his second essay, on "Optimism and Immortality." Optimism, the conviction that life is worth living, seems instinctive in most men, but we cannot assume that they will continue

indefinitely to hold it. Nor have they always held it in the past. At the beginning of the Christian era the Western world passed through a crisis. "Not one man or two, here and there, but many men everywhere, were asking that fatal and terrible question,—Why? the question that, once it makes itself heard, shatters like a trump of doom the society that cannot give it an answer. Roman society had no answer; and if the West was redeemed, it was only by an influx of barbarians whose brutal passion for life was unable even to understand the question asked by the great civilisation they destroyed." Mr. Myers suggested the same parallel between that era and the present age<sup>1</sup> that Mr. Dickinson goes on to draw, though he did not attribute its redemption to the same cause. Mr. Dickinson discusses what hypotheses we ought logically to be able to accept if we are to justify optimism to our reason, and prominent among these he places the conviction of the importance of the individual. Optimism involves a belief in the ultimate triumph of good on the whole. But the doctrine of general progress, so prevalent in the eighteenth century, finds too little support in actual experience to hold the field. We see that gains are often counter-balanced by losses, and it is hard to estimate the result. Even the conception of progress, so long as it is confined to the race and ignores the individual, ceases to satisfy our ethical needs. "Optimism (says Mr. Dickinson) is doomed unless we can believe that there is more significance in individual lives than appears upon the surface." It is necessary then that science should lay aside its prejudices, and consider with an open mind all evidence which may seem to bear on the question of survival after death.

The third essay, "Is Immortality Desirable?" was noticed in the *Journal* (for June, 1909) when it was first published. Mr. Dickinson maintains that the question is a practical one, which has a direct bearing on the pursuit of positive knowledge; for unless men think it really important to know the truth, they will neither pursue it themselves nor encourage those who do. He endeavours to show that there is a kind of immortality which, if it were a fact, would be a very desirable one, and he pleads for a serious consideration of the evidence offered on this subject by the Society, especially that contained in the automatic scripts produced during the last few years.

The book culminates in a kind of epilogue, written in the poetic prose in which Mr. Dickinson excels, called "Euthanasia: being Lines from the Note-book of an Alpinist." The Alpinist, or philosopher, who seems to sum up the whole thought of the book, records his impressions, first "in the hut," and finally "on the summit": "I could not see the god, but I heard the music; and, hearing it, I overcame fear."

A. J.

<sup>1</sup> *Human Personality*, vol. ii. p. 280.

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*NOTICE OF MEETING.*

A Private Meeting of the Society  
FOR  
MEMBERS AND ASSOCIATES ONLY  
WILL BE HELD IN  
THE COUNCIL CHAMBER,  
ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.,

*On TUESDAY, OCTOBER 31st, 1911, at 4 p.m.,*

WHEN A PAPER ON

"Some Types of Multiple Personality,"

WILL BE READ BY

T. W. MITCHELL, Esq., M.D.

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N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

## OBITUARY.

## LIEUTENANT-COLONEL G. L. LE MESURIER TAYLOR.

By the death of Lieutenant-Colonel G. L. Le M. Taylor on October 5th, the Society has lost an old and faithful member—one much interested in its work, and who has himself contributed not a little in various ways to its progress. Colonel Taylor joined the Society very early, and in 1888 became a member of the Finance Committee, on which he continued to serve till his death. He was elected a member of the Council in 1901, and was a most regular attendant until his health began to fail.

But Colonel Taylor's services were not confined to administrative work; they were always at the disposal of the Society for investigations, and he wrote excellent reports, most careful and methodical, on the cases he looked into. Readers of the *Proceedings* and *Journal* are acquainted with some of these, but there are many more in the archives of the Society, which, giving negative or inconclusive results, have been relegated to oblivion with the cases to which they refer. He also himself assiduously collected cases which have appeared from time to time in the *Journal* and *Proceedings*. His most important piece of original work in connexion with psychical research is an "Experimental Comparison between Chance and Thought-Transference in Correspondence of Diagrams," which was published in *Proceedings*, Vol. VI. The experiment was well devised and carried out, and the recorded result is of permanent value.

Colonel Taylor inclined strongly to spiritistic hypotheses, though he kept an open mind, and he had himself in a private circle witnessed striking instances of movements of objects apparently without contact. He gave an account of some of these and of other experiences in a paper published in *Proceedings*, Vol. XIX., under the title "Report on Various Spiritualistic Phenomena." He for a long time has kept careful notes of the trance speaking of a friend of his, Mrs. Home, who was one of the automatists concerned in the cross-correspondences centring round "seven," of which an account was given in *Proceedings*, Vol. XXIV.

Colonel Taylor's genial and sympathetic presence at business meetings and social gatherings will be much missed by his colleagues in psychical research.

## CONFessions OF A "TELEPATHIST."

WE think that those of our members who do not regularly see the *Daily News* may be interested in reading the following articles and letters, concerning some early experiments of the Society, which appeared in that paper during September. We therefore, with the kind permission of the Editor of the *Daily News*, reproduce them here. It may be remarked that this is not the first time Mr. Blackburn has published his so-called "Confession." He wrote similar articles in *John Bull* in 1908-9 and now returns to the charge. He writes in the *Daily News* of Sept. 1st, 1911:

For nearly thirty years the telepathic experiments conducted by Mr. G. A. Smith and myself have been accepted and cited as the basic evidences of the truth of Thought Transference.

Your correspondent "Inquirer" is one of many who have pointed to them as a conclusive reply to modern sceptics. The weight attached to those experiments was given by their publication in the first volume of the proceedings of the Society for Psychical Research, vouched for by Messrs. F. W. H. Myers, Edmund Gurney, Frank Podmore, and later and inferentially by Professor Henry Sidgwick, Professor Romanes, and others of equal intellectual eminence. They were the first scientifically conducted and attested experiments in Thought Transference, and later were imitated and reproduced by "sensitives" all the world over.

I am the sole survivor of that group of experimentalists, and as no harm can be done to anyone, but possible good to the cause of truth, I, with mingled feelings of regret and satisfaction, now declare that the whole of those alleged experiments were bogies, and originated in the honest desire of two youths to show how easily men of scientific mind and training could be deceived when seeking for evidence in support of a theory they were wishful to establish.

And here let me say that I make this avowal in no boastful spirit. Within three months of our acquaintance with the leading members of the Society for Psychical Research Mr. Smith and myself heartily regretted that these personally charming and scientifically distinguished men should have been victimised; but it was too late to recant. We did the next best thing. We stood aside and watched with amazement the astounding spread of the fire we had in a spirit of mischief lighted.

The genesis of the matter was in this wise. In the late seventies and early eighties a wave of so-called occultism passed over England. Public interest became absorbed in the varied alleged phenomena of Spiritualism, Mesmerism, and thought-reading; "professors" of the various branches abounded, and Brighton, where I was editing a weekly journal, became a happy hunting ground for mediums of every kind. I had started an exposure campaign, and had been rather successful. My great score was being the first to detect the secret of Irving Bishop's thought-reading. In 1882 I encountered Mr. G. A. Smith, a youth of 19, whom I found giving a mesmeric entertainment. Scenting a fraud, I proceeded to investigate, made his acquaintance, and very soon realised that I had discovered a genius in his line. He has since been well known as a powerful hypnotist. He was also the most ingenious conjurer I have met outside the profession. He had the versatility of an Edison in devising new tricks and improving on old ones. We entered into a compact to "show up" some of the then flourishing professors of occultism, and began by practising thought-reading. Within a month we were astonishing Brighton at bazaars and kindred charity entertainments, and enjoyed a great vogue. One of our exhibitions was described very fully and enthusiastically in *Light*, the spiritualistic paper, and on the strength of that the Messrs. Myers, Gurney, and Podmore called on us and asked for a private demonstration. As we had made a strict rule never to take payment for our exhibitions, we were accepted by the society as private unpaid demonstrators, and as such remained during the long series of séances.

It is but right to explain that at this period neither of us knew or realised the scientific standing and earnest motive of the gentlemen who had approached us. We saw in them only a superior type of the spiritualistic cranks by whom we were daily pestered. Our first private séance was accepted so unhesitatingly, and the lack of reasonable precautions on the part of the "investigators" was so marked, that Smith and I were genuinely amused, and felt it our duty to show how utterly incompetent were these "scientific investigators." Our plan was to bamboozle them thoroughly, then let the world know the value of scientific research. It was the vanity of the schoolboy who catches a master tripping.

A description of the codes and methods of communication invented and employed by us to establish telepathic rapport would need more space than could be spared. Suffice it that, thanks to

the ingenuity of Smith, they became marvellously complete. They grew with the demands upon them.

Starting with a crude set of signals produced by the jingling of pince-nez, sleeve-links, long and short breathings, and even blowing, they developed to a degree little short of marvellous. To this day no conjurer has succeeded in approaching our great feat, by which Smith, scientifically blindfolded, deafened, and muffled in two blankets, reproduced in detail an irregular figure drawn by Mr. Myers, and seen only by him and me.

The value of a contribution such as this should lie not so much in describing the machinery as in pointing out how and where these investigators failed, so that future investigators may avoid their mistakes.

I say boldly that Messrs. Myers and Gurney were too anxious to get corroboration of their theories to hold the balance impartially. Again and again they gave the benefit of the doubt to experiments that were failures. They allowed us to impose our own conditions, accepted without demur our explanations of failure, and, in short, exhibited a complaisance and confidence which, however complimentary to us, was scarcely consonant with a strict investigation on behalf of the public.

That this same slackness characterised their investigations with other sensitives I am satisfied, for I witnessed many, and the published reports confirmed the suspicion. It is also worthy of note that other sensitives broke down or showed weakness on exactly the same points that Smith and I failed—namely, in visualising an article difficult to describe in words signalled by a code. A regular figure or familiar object was nearly always seen by the percipient, but when a splotch of ink, or a grotesque irregular figure, had to be transferred from one brain to the other, the result was always failure. We, owing to a very ingenious diagram code, got nearer than anybody, but our limitations were great.

Smith and I, by constant practice, became so sympathetic that we frequently brought off startling hits, which were nothing but flukes. The part that fortuitous accident plays in this business can only be believed by those who have become expert in the art of watching for and seizing an opportunity. When these hits were made, the delight of the investigators caused them to throw off their caution and accept practically anything we offered.

I am aware it may be reasonably objected that the existence of a false coin does not prove the non-existence of a good one. My \*

suggestion as the result of years of observation is that the majority of investigators and reporters in psychical research lack that accurate observation and absence of bias which are essential to rigorous and reliable investigation. In fine, I gravely doubt not the bona fides, but the capacity, of the witnesses. I could fill columns telling how, in the course of my later investigations on behalf of the Society for Psychical Research, I have detected persons of otherwise unimpeachable rectitude touching up and redressing the weak points in their narratives of telepathic experiences.

Mr. Frank Podmore, perhaps the most level-headed of the researchers—and to the end a sceptic—aptly puts it: “It is not the friend whom we know whose eyes must be closed and his ears muffled, but the ‘Mr. Hyde,’ whose lurking presence in each of us we are only now beginning to suspect.”

I am convinced that this propensity to deceive is more general among “persons of character” than is supposed. I have known the wife of a bishop, when faced with a discrepancy in time in a story of a death in India and the appearance of the wraith in England, deliberately amend her circumstantial story by many hours to fit the altered circumstances. This touching-up process in the telepathic stories I have met again and again, and I say, with full regard to the weight of words, that among the hundreds of stories I have investigated I have not met one that had not a weak link which should prevent its being accepted as scientifically established. Coincidences that at first sight appear good cases of telepathic rapport occur to many of us. I have experienced several, but I should hesitate to present them as perfect evidence.

At the risk of giving offence to some, I feel bound to say that in the vast majority of cases that I have investigated the principals are either biassed in favour of belief in the supernatural or not persons whom I should regard as accurate observers and capable of estimating the rigid mathematical form of evidence. What one desires to believe requires little corroboration. I shall doubtless raise a storm of protest when I assert that the principal cause of belief in psychic phenomena is the inability of the average man to observe accurately and estimate the value of evidence, plus a bias in favour of the phenomena being real. It is an amazing fact that I have never yet, after hundreds of tests, found a man who could accurately describe ten minutes afterwards a series of simple acts which I performed in his presence. The reports of those trained and conscientious observers, Messrs. Myers and Gurney, contain many

absolute inaccuracies. For example, in describing one of my "experiments," they say emphatically, "In no case did B. touch S., even in the slightest manner." I touched him eight times, that being the only way in which our code was then worked.

In conclusion, I ask thoughtful persons to consider this proposition: If two youths, with a week's preparation, could deceive trained and careful observers like Messrs. Myers, Gurney, Podmore, Sidgwick, and Romanes, under the most stringent conditions their ingenuity could devise, what are the chances of succeeding inquirers being more successful against "sensitives" who have had the advantage of more years' experience than Smith and I had weeks? Further, I would emphasise the fact that records of telepathic rapport in almost every instance depend upon the statement of one person, usually strongly predisposed to belief in the occult.

DOUGLAS BLACKBURN.

*August 30th, 1911.*

The Editor of *Light*, Mr. E. W. Wallis, replied in the issue of September 2nd:

(To the Editor of "The Daily News.")

Sir,—Mr. Douglas Blackburn has supplied you with a by no means modest though a very ingenious account of his past misdeeds. . . .

Mr. Blackburn now says: "One of our exhibitions was described very fully and enthusiastically in "Light," the spiritualistic paper, and on the strength of that the Messrs. Myers, Gurney, and Podmore called on us and asked for a private demonstration." But, Sir, the only description of the proceedings of Messrs. G. A. Smith and Douglas Blackburn which I can find in "Light" is one written and signed by Mr. Blackburn himself ("Light," August 26th, 1882). In this communication he says: "I have had the satisfaction of experiencing some demonstrations of mind-sympathy which are, I believe, almost without precedent." Describing Mr. Smith's experiment, Mr. Blackburn proceeds: "He places himself en rapport with myself by taking my hands; and a strong concentration of will and mental vision on my part has enabled him to read my thoughts with an accuracy that approaches the miraculous. . . . The sympathy between us has been developed to such a degree that he rarely fails to experience the taste of any liquid or solid I choose to imagine." There is more of the same kind of writing. The letter I have quoted finished with a statement that spiritualists and scientific inquirers would be welcomed at some private séances that were about to be held.

In the "Proceedings" of the Society for Psychical Research, in which the results of the experiments made by Messrs. Smith and Blackburn were published, a note was appended to the report stating that Mr. Blackburn had written to the Society (of which he became an associate member), "to the effect that he had obtained remarkable results in thought-reading, or will-impression." After corresponding with Mr. Blackburn, who sent "a paper recording in detail his experiments with Mr. Smith," Messrs. Myers and Gurney decided to go to Brighton to investigate.

Mr. Blackburn at that time seemed honest, and was regarded as "a very painstaking observer." He claimed that by strongly concentrating his will and mental vision he established such mind-sympathy with Mr. Smith that the latter was able to read his thoughts with "an accuracy" that "approached the miraculous." To-day Mr. Blackburn assures us that his letter to "Light" was an enthusiastic way of misleading the public, that he and Mr. Smith only employed "codes," that there was no thought-reading about the business. . . . As for the rest of Mr. Blackburn's statements with reference to Messrs. Myers and Gurney, what can be thought of a man who waits until he is "the sole survivor" of the group of experimentalists before he—"in the cause of truth," forsooth—publicly charges them with incompetency and unreliability? In my opinion, by his own showing he surrenders every claim to respectful attention. And when he makes the claim that for nearly thirty years his experiments with Mr. Smith "have been accepted and cited as the basic evidences of the truth of thought-transference," one can only smile and pity. Fortunately telepathy does not rest upon any such flimsy basis.

E. W. WALLIS.

(Editor of "Light.")

On Sept. 4th, 1911, the Editor of the *Daily News* published the following interview with Mr. G. A. Smith:

"Let me say at once," he began, "that Mr. Blackburn's story is a tissue of errors from beginning to end. In the first place I most emphatically deny that I ever in any degree, in any way, when working thirty years ago with Mr. Blackburn, attempted to bamboozle Messrs. Myers, Gurney and Podmore. Had such a thing been possible I had too much admiration and respect for them and too much respect for myself to try. These gentlemen, long before they met us, had spent years in investigating psychic phenomena,

and were aware of every device and dodge for making sham phenomena. They were on the watch not only for premeditated trickery, but for unconscious trickery as well. You could not deceive them, and the quack mediums hated them in consequence. . . . . Were it not for the teaching of Myers and Gurney on the unreliability of human evidence Mr. Blackburn could not say what he has said. He is merely repeating what they taught him. The finest expositions of such unreliability are by Myers and Gurney. They were so highly equipped for this work that the best trick mediums could never do their tricks in their presence. I was most closely associated with both men, being private secretary to each in turn, and speak the things I know."

"Can you give me examples of the errors you allege in Mr. Blackburn's article?"

"Unfortunately it is only too easy. Let me detail a few. He says Myers, Gurney and Podmore called on us and asked for a private demonstration. This is not so; it was Blackburn who first approached the Psychical Research Society, and sent them an account of his experiments with me and offered a demonstration. He says his first score was his detection of the secret of Irving Bishop's thought-reading; where and when did he detect this and what record is there of his discovery? Prof. Barrett, whose judgment he is now deriding, was the first to do this.

"He says we formed a compact to 'show up' the professors. We did no such thing. Blackburn at that time was a serious investigator, and assuredly I was. . . .

"He says I was the most ingenious conjurer he ever met outside the profession, whereas I am the worst conjurer in the world. . . . He says we had a code of signals. We had not a single one; we never contemplated the possibility of coding until we learnt it from Mr. Myers and Mr. Gurney themselves. He says we practised together and brought off startling hits. We never did anything of the kind. He did once say what a journalistic sensation might be made by pretending the phenomena were done by trickery. He has waited, it appears, until he thought all were dead who took part in the experiments in order to pretend this."

"Do you recall, Mr. Smith, what Mr. Blackburn calls 'our great feat,' by which you, scientifically blindfolded, deafened, and muffled in two blankets, reproduced in detail an irregular figure drawn by Mr. Myers and seen only by him and Mr. Blackburn?"

"Yes, I recall it perfectly, and the discussion which followed,

when Mr. Gurney said the only possible way of doing it by trickery was to conceal the drawing in a pencil case and pass it into my hand. I was amused to read two years ago in a weekly paper containing some statements by Mr. Blackburn that he gave this very explanation of how the 'trick' was done!"

"It was no trick then, Mr. Smith?"

"No, it was a bona fide experiment, and the successful result was either due to chance or telepathy. I think it most unlikely it was due to chance; the drawing so closely resembled the original. The conditions under which the experiment was carried out were at once too stringent and too simple to admit of conjuring, and the best answer to those who deny it was telepathy is to ask them to repeat the experiment in the presence of equally qualified observers and under similar conditions."

Mr. Smith, when questioned as to the accuracy of Mr. Blackburn's statement that he had touched him (Mr. Smith) eight times, 'that being the only way our code was then worked,' denied that Mr. Blackburn had ever touched him.

"... We had no code," he said. "The whole object of the experiment was to obtain thought transference, and all touchings were out of the question. Whenever there was any touching or contact of any description it is always minutely recorded by the observers—see the records of the Psychical Research Society.

"Further—and this is most important—none of the experiments in which Blackburn was concerned have been put forward by the Psychical Research Society in any authoritative work. So far from this being the case the journals of the society<sup>1</sup> contain the following statement made when Mr. Blackburn's 'confessions' first appeared:

*This so-called confession had no relation to the facts. It would be a mistake to suppose that these experiments were ever regarded, as Mr. Blackburn asserts, as the bed-rock foundation of all the later experiments which are said to prove the existence of telepathy. On the contrary the experiments in question were not reprinted (as others were) in "Phantasms of the Living" nor in any other standard work of the kind. Nor is it true that the conditions were thought ideal. In the first series contact was allowed, and as to the second the experimenters state that "it would no doubt be an exaggeration to affirm that the possibility of (auditory) signals was absolutely excluded. We shall endeavour so to vary the conditions of subsequent experiments as to exclude this hypothesis completely."*

<sup>1</sup>The statement which Mr. Smith quotes was, as a matter of fact, contained not in the *Journal*, but in a leaflet printed separately and issued to enquirers.

" . . . The council of the society discussed whether his articles should be replied to, but decided to treat him and his confessions with the contempt both merit. They thought it would be playing his game to treat him seriously."

Mr. Blackburn wrote on the following day :

The fact that Mr. G. A. Smith is alive supplies another argument in support of my pet theory, that most human evidence is unreliable. I was informed of his death when I was in Africa, and since my return two persons who claimed to know him corroborated independently, while a letter I addressed to him was returned "not known." Had I been aware of his existence I should not have opened up the subject, for I am aware that Mr. Smith, as he confirms in to-day's interview, spent many of the years that have elapsed since our acquaintance in close association with leading members of the Society for Psychical Research in a fiduciary capacity. I am also aware that that position was the legitimate reward for his services in connection with our telepathic "experiments" and his undoubted power as a remarkable hypnotist.

While pleased to learn that the bright, amusing, and ingenious confrère of thirty years ago is in the prime of life, I am sorry that I should have unintentionally forced him into having to defend a position he has occupied so long. I have been reproached for postponing my confession until after the death of the principals. I am satisfied that in doing this I showed my regard for those gentlemen—Mr. Smith included—and my desire to avoid giving them pain. That Mr. Smith should have to bear the brunt of the attack is unfortunate, but quite accidental on my part.

But now to business. Mr. Smith gives a categorical denial to my story ; declares that he was a genuine sensitive, and I also the possessor of psychic power. He could do no less, and I cannot blame him. He was a plucky controversialist in those younger days, and I am prepared to see him put up a tough fight now.

In most controversies there is a tendency to obscure the main issue by the introduction of minor details. Let us clear the decks of unnecessary lumber, such as the question whether I first approached the S.P.R., or they me. It is sufficient that we met. It is also agreed that Smith and I conducted many alleged telepathic experiments. It is a fact that those experiments were considered of sufficient importance then to be given first place in the official report. Mr. Smith also knows that they excited great interest,

and that he and I were made much of by many men of scientific eminence. To attempt to belittle the importance of those experiments now is childish. No doubt greater things have been brought off since, but we were the pioneers, and I am satisfied that we unintentionally gave scores of subsequent experimenters the cue how to become "telepathic sensitives."

Mr. Smith denies that we employed a code. My reply is that without one it would have been impossible for me to convey to him the figures drawn by the members of the committee for transference from my brain to that of the blindfolded, blanket-muffled, sensitive Smith. Let us dismiss all the other successful experiments —any one of which I will undertake to repeat to-day under identical conditions, with the aid of any intelligent confederate—and confine ourselves to "our great feat," which Mr. Smith tells your interviewer he recalls perfectly. That feat, if genuine, would establish telepathy beyond cavil. All others sink into insignificance in comparison. It was a master stroke, and so great was the impression produced by it, both upon the "best trained and best qualified observers in London" and ourselves, that we decided to retire upon our laurels, feeling certain we could never hope to repeat or equal it. It was the best and last thing I did. As Mr. Smith repudiates participation in the invention, I will take full credit or otherwise for it. I ask that readers will note very carefully every detail in the ensuing description of the trick, for it is they who will have to give the verdict.

The committee had realised the possibility of conveying by signals a description of a regular figure or any object capable of being described in words, and I would direct the attention of those who have access to the printed copies of the early figures Smith and I produced. It will be noticed that so long as the figures were describable in words they were fairly accurate reproductions; but the more irregular and indescribable they became the greater and wider were the discrepancies between the original seen by me and the copy produced by Smith. Now I put it as a fair question: If Smith could see what I saw, as he professed, why is it that he could see plainly an equilateral triangle, but fail to see it if one of the sides or angles was "wobbly" and out of shape? Again, if he could reproduce with reasonable accuracy the silhouette of a man's head, easily described by a code, why did he fail when that same head was touched up with black ink protuberances, with the nose under the chin, a big ear on the back of the head, and

so on? The reason was simple. Our code was confined to regular, or fairly regular, figures. It would have taken hours to spell out a full description of that figure by the sounds, movements, intervals of time, bogus mesmeric passes that stirred his hair, and the numerous, almost imperceptible, signals that formed perhaps the most complex and effective code ever used by conjurers. I doubt whether any person could write at leisure a description of such an object so accurately as to enable another one to reproduce the figure from that description.

This reasonable point of view occurred to the committee, and they abandoned regular figures for complex indescribables. Need I say that we failed again and again? In fact, we ceased any attempt to "transfer" them. I had a signal, which I gave Smith when the drawing was impossible. We made a pretence of trying hard, but, after a time, would give up on the stock explanation of "absence of rapport." Mr. Smith is angry with me for holding in light esteem the capacity of Messrs. Myers and Gurney for taking precautions against deception. I confess that their irregular drawings completely snuffed out the psychic power which, according to Mr. Smith, I possessed without knowing it. As a matter of fact, the committee were beginning to have grave doubts when the "great feat" I shall now describe saved our reputations and enabled me at least to carry out my bat.

These were the conditions: Smith sat in a chair at a large table. His eyes were padded with wool, and, I think, a pair of folded kid gloves, and bandaged with a thick dark cloth. His ears were filled with one layer of cotton-wool, then pellets of putty. His entire body and the chair on which he sat were enveloped in two very heavy blankets. I remember, when he emerged triumphant, he was wet with perspiration, and the paper on which he had successfully drawn the figure was so moist that it broke during the examination by the delighted observers. Beneath his feet and surrounding his chair were thick, soft rugs, rightly intended to deaden and prevent signals by feet shuffles—a wise precaution, for in our early experiments my feet did marvellous things. Smith being rendered contact proof and perfectly insulated, my part began.

At the farther side of the room—a very large dining-room—Mr. Myers showed me, with every precaution, the drawing that I was to transmit to the brain beneath the blankets. It was a tangle of heavy black lines, interlaced, some curved, some straight, the

sort of thing an infant playing with a pen or pencil might produce, and I am certain absolutely indescribable in words, let alone a code. I took it, fixed my gaze on it, pacing the room meanwhile and going through the usual process of impressing the figure upon my retina and brain, but always keeping out of touching distance with Smith. These preliminaries occupied perhaps ten or more minutes, for we made a point of never hurrying. I drew and redrew the figure many times openly in the presence of the observers, in order, as I explained and they allowed, to fix it on my brain. I also drew it, secretly, on a cigarette paper. By this time I was fairly expert at palming, and had no difficulty, while pacing the room collecting "rapport," in transferring the cigarette paper to the tube of the brass protector on the pencil I was using. I conveyed to Smith the agreed signal that I was ready by stumbling against the edge of the thick rug near his chair.

Next instant he exclaimed: "I have it." His right hand came from beneath the blanket, and he fumbled about the table, saying, according to arrangement: "Where's my pencil?"

Immediately I placed mine on the table. He took it and a long and anxious pause ensued.

This is what was going on under the blanket. Smith had concealed up his waistcoat one of those luminous painted slates which in the dense darkness gave sufficient light to show the figure when the almost transparent cigarette paper was laid flat on the slate. He pushed up the bandage from one eye, and copied the figure with extraordinary accuracy. It occupied over five minutes. During the time I was sitting exhausted with the mental effort quite ten feet away.

Presently Smith threw back the blanket and excitedly pushing back the eye bandage produced the drawing, which was done on a piece of notepaper, and very nearly on the same scale as the original. It was a splendid copy.

I ask a discriminating public to compare my explanation with Mr. Smith's. He says: "It was a bona fide experiment, and the successful result was either due to chance or telepathy. I think it most unlikely that it was due to chance, the drawing so closely resembled the original. The conditions under which the experiment was carried out were at once too stringent and too simple to admit of conjuring, and the best answer to those who deny it was telepathy is to ask them to repeat the experiment in the presence of equally qualified observers, and under similar conditions."

I do not wish to take advantage of an obvious slip, for Mr. Smith can hardly mean what he says in the last few lines quoted. How can those who doubt the experiment prove it? I will put it in the way Mr. Smith probably meant.

I challenge Mr. Smith or any other person to reproduce that experiment under the same conditions; I to draw the figure and insulate both the experimenters, also to examine their clothes, etc. I also stipulate that the experiment shall take place in an apartment not known to the experimenters till they enter it. If under those conditions an irregular figure can be produced bearing a reasonable resemblance to the original I will not only admit that our great feat was genuine, but will immediately proceed to cultivate that psychic power which Mr. Smith insists I must possess, but of which so far I am unconscious.

In conclusion, I wish to convey to Mr. Smith my sincere regret for having unintentionally forced him into his present position. I have always retained a pleasant recollection of our short association, and during a very variegated life have been more than once able to amuse and bewilder friends by practising some of the feats of legerdemain he taught me, but which he now so modestly repudiates.

DOUGLAS BLACKBURN.

A further interview with Mr. G. A. Smith was published in the *Daily News* on Sept. 6th, in which he denies Mr. Blackburn's statement:

"It is the most amazing piece of invention ever brought to my notice," [he] said. . . . "All the essential points of Mr. Blackburn's article are untrue, and I deny the whole story from beginning to end.

"There were in all 31 telepathic experiments in which Mr. Blackburn and I were concerned, and these are recorded in the 'Proceedings of the Psychical Research Society.' Mr. Blackburn has especially directed attention to the experiment which produced what in the 'Proceedings' referred to (Vol. I., Third Report on Thought Transference) is known as Figure 22. Let me quote from that report, which is signed by Mr. Gurney, Mr. F. W. H. Myers, Mr. Podmore, and Professor Barrett.

*We have now to consider whether it was possible that any information of the character of the designs drawn could have reached Smith through the ordinary avenues of sense. Of the five recognised gateways of knowledge, four—tasting, smelling, touch, and sight—were excluded by the*

conditions of the experiment. There remains the sense of hearing, which was but partially interfered with by the bandage over the eyes and the ears. But the information can certainly not have been conveyed by speech; our ears were as near to Mr. Blackburn as Mr. Smith's, and our eyes would have caught the slightest movement of his lips.

Alluding to the hypothesis of a code of audible signals other than oral speech, the report continues:

*Let our readers, who may be familiar with the Morse or any other code of signals, try in some such way to convey a description of some of our drawings to a friend who is blindfolded, and has not seen the original; we venture to assert that, even if audible signs were allowed, several minutes at least would be required to convey the notion of the figures correctly. It is probably no exaggeration to say that several scores, if not hundreds, of precise signs would be required to convey an idea as exact as that implied in many of Mr. Smith's representations, . . . and since our attention, during this part of the experiment, was concentrated on the relation between Mr. Blackburn and Mr. Smith we are at a loss to conceive how any signalling, sufficient in amount to convey the required ideas, could have passed undetected. . . . However, with the view of removing all doubts that might arise as to possible auditory communications, we on one occasion stopped Mr. Smith's ears with putty, then tied a bandage round his eyes and ears, then fastened a bolster-case over the head, and over all threw a blanket which enveloped his entire head and trunk. Fig. 22 was now drawn by one of us and shown outside the room to Mr. Blackburn, who on his return sat behind Mr. Smith, and in no contact with him whatever, and as perfectly still as it is possible for a human being to sit who is not concentrating his attention on keeping motionless to the exclusion of every other object. In a few minutes Mr. Smith took up the pencil and gave the successive reproductions shown below.*

"Now," said Mr. Smith, "it is for the readers of the 'Daily News' to choose between the report of Messrs. Gurney, Myers, Podmore, and Professor Barrett, and that of Mr. Blackburn. He says he was shown the drawing inside the room; they say he was shown it outside; he says he took it and paced the room; they say 'on his return' he sat behind me, in no contact with me whatever, and as perfectly still as it is possible for a human being to sit."

"In view of the infinite precautions shown to have been taken, is it credible that Mr. Blackburn should have been able to copy the complicated design on a cigarette paper and conceal it in the end of a pencil case? Is it likely that the observers would have per-

mitted him to place that pencil on the table for me to take? He could not have copied the drawing, concealed it in the pencil-case, and placed the pencil on the table, and all the time remained 'as perfectly still as it is possible for a human being to sit.'

Questioned about the luminous slate which Mr. Blackburn says was used, Mr. Smith replied :

"That is a grotesque untruth; I absolutely deny it. Even had trickery, as Mr. Blackburn alleges, been involved, there was no necessity for a luminous slate. I had quite sufficient light to see to draw what I wanted to draw. No wonder Mr. Blackburn says that had he been aware of my existence he would never have opened up the subject! His excuse that he waited thirty years until he thought all those who knew the facts were dead hardly accords with his professed desire for the truth.

" . . . He claims to possess 'the most complete and effective code ever used by conjurers.' Further, he undertakes to repeat to-day, with the aid of any intelligent confederate, any one of the thirty-one drawings of experiments in thought transference published in 1882 by the Psychical Research Society, in which he acted as agent. Let him substantiate his claims. . . . You have only to look at the drawings drawn by me and reproduced in Vol. I. of the Psychical Research Society's Proceedings to see that it is most difficult to describe them in speech or writing. It is for Mr. Blackburn to do what he claims he can do. He has appealed to demonstration; let demonstration decide."

In the same issue is published a brief interview with Professor Barrett, in which he gives "an emphatic verdict for Mr. Smith."

"Mr. Blackburn," he said, . . . "thought Mr. Smith was dead and apparently he thought I was dead too, for he described himself as the sole survivor of those who were present at the experiment. Now I was present at that experiment, and you may say that not only I, but Myers and Gurney, had the most absolute confidence in Mr. Smith. . . . After the experiment Mr. Smith visited me in Dublin, and I carried out there a series of extremely drastic tests with him."

Professor Barrett denied that the theory of thought-transference rested largely on the Smith-Blackburn case. His own experiments, he said, began years before, and in those experiments he was joined by many other researchers. He concluded

with a reference to the more recent "experiments of Miss Miles and Miss Ramsden, who established the fact of thought-transference at increasing distances—even when one was in Bristol and the other in the Highlands. All these and many other indisputable cases are fully recorded in the papers of the Society."

An interview with Mr. Feilding was published on Sept. 7th, in which he "endorsed the statement of Mr. Smith published in the "Daily News" on Monday [Sept. 4th], and paid a tribute to him as a careful, painstaking experimenter who was interested in telepathy, but was at the same time always slightly sceptical about experiments."

"How these experiments could be faked interested Gurney and Smith very much," said Mr. Feilding, "and they used to make experiments in faking and then, in testing an exposition, try every means to obviate the methods they had discovered. Gurney was extraordinarily ingenious in discovering means of communication, and some of the things which Mr. Blackburn says actually happened were only invented in order to prevent them being used. . . . .

"I am perfectly satisfied with the possibility of [telepathy] taking place, and should like to say that in the event of any readers of this correspondence believing themselves able to show telepathic power, I should be grateful, on my return from abroad, to have the opportunity of conducting experiments with them."

In the issue of Sept. 8th, Mrs. Henry Sidgwick wrote:

(To the Editor of "The Daily News.")

Sept. 6th, 1911.

Sir, . . . As Mr. Smith has replied effectively to what he mildly characterises as Mr. Blackburn's "tissue of errors," I need add little except that all communication of the leading workers in psychical research with Mr. Blackburn ceased not long after the experiments in question, and that, on the other hand, the connection of Mr. G. A. Smith with the work of the society was long and intimate. He took part not only in experiments, but in inquiries, investigations, and clerical work, and acted for some considerable time as Mr. Gurney's valued private secretary and assistant.

Mr. Blackburn may have been, as he seems to imply, engaged in psychical research, whether honestly or dishonestly, for many years, but it has not been in connection with the Society for Psychical Research. I should doubt his having made any investigations for

the society, or having ever attended any experiments published in its "Proceedings" except those in which he now asserts that he played the part of fraudulent telepathic agent. What are we to think of a man who makes a virtue of withholding a confession till he believes (fortunately erroneously) that all who could contradict him are dead?

I may add that the experiments in which Mr. Blackburn was concerned form but a very small part of those on which the case for telepathy rests. Anyone may convince himself of this by studying the numerous volumes of the "Proceedings" of the Society for Psychical Research. There have been many experiments by different agents and percipients.

Still, as Mr. Smith points out, but little is yet known of the process or of the conditions that ensure success; and, in the opinion of myself and my colleagues, further experiments in transferring diagrams or other definite images or ideas are much to be desired. The Society for Psychical Research is always glad to hear of experiments being tried, and its officers are always willing to give any advice and assistance to would-be experimenters that they can.

E. M. SIDGWICK,

Hon. Sec., Society for Psychical Research.

20, Hanover-square, London, W.

In the *Daily News* of Sept. 6th Mrs. Verrall wrote:

Sept. 2nd, 1911.

(To the Editor of "The Daily News.")

Sir,—In a letter received by me this morning, you are good enough to ask my opinion on two points—(1) the series of experiments in thought-transference in which Mr. Douglas Blackburn took part some thirty years ago; and (2) the reliability of the criteria generally on which the believers in telepathic communication base their conviction.

As regards the first point, I have no first-hand knowledge of the experiments in question, and no opinion to give on the article by Mr. Blackburn.

As to the second point, the experiments in which I have been personally concerned are so complicated, and at present so tentative, that it is impossible within the limits of a newspaper article to present the evidence which they afford for telepathic communication,

and on a subject so novel and so little understood an opinion unsupported by evidence would be valueless. The full evidence for the phenomena known as "cross-correspondences"—correspondences, that is, between the automatic writings of persons at a distance from one another and with no means of normal communication—is set forth in the recent volumes of the "Proceedings" of the Society for Psychical Research, and is summarised by Mr. Frank Podmore in his last book, "The Newer Spiritualism," published in 1910.

Further experiment is much to be desired, and those of your readers who are interested in the subject can confer no greater benefit on psychical research than by themselves carrying out experiments on thought transference at a distance, and so adding to the reliable criteria for telepathic communication.

MARGARET DE G. VERRALL.

5 Selwyn Gardens, Cambridge.

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## CORRESPONDENCE.

ON PROFESSOR BARRETT'S "POLTERGEISTS: OLD AND NEW."

(*To the Editor of the S.P.R. JOURNAL.*)

August 15th, 1911.

May I be allowed to make a few observations on Professor Barrett's article, "Poltergeists Old and New," in this month's *Proceedings*?

I shall confine my remarks to the first two cases, viz. those alleged to have happened at Enniscorthy and Derrygonnelly respectively, as the first of these was specially reported for Prof. Barrett, and the second was personally observed by him. Let us take the Enniscorthy case first, as investigated by Mr. N. J. Murphy, whose report Prof. Barrett designates as "admirable." If this merely means that the report is that of an educated and conscientious eye-witness, who has given us his experiences in a temperate and convincing manner, I, for one, thoroughly agree with Prof. Barrett's description. I have no doubt whatever that Mr. Murphy saw what he describes. But if I am asked if Mr. Murphy's report helps us to account for the *causes* of what he saw, and particularly in the direction of the exclusion of human agency, I am afraid I shall have to say that it falls somewhat short of excellence in this respect. I submit that before we can call the "Poltergeist" to our aid in this particular

case, we must place it beyond all reasonable doubt that the manifestations were not due to human agency alone. As far as I am concerned, while I cannot positively assert that Randall was the agent, the investigation of the occurrences being such as it is, I cannot say that I am any farther on the road to believing that "Poltergeists" do or do not exist than I was before I read Prof. Barrett's observations on this case.

Mr. Murphy, by his own account, knew pretty well what particular phenomena to expect. They may be roughly stated as raps, removal of Randall's bedclothes, and the moving of Sinnott's heavy bedstead.

Now, one would imagine that anyone on the point of setting forth to investigate the causes of certain unexplained happenings would make up his mind to keep a particular look-out for any loophole for human agency, especially on the part of the subject of the manifestations. For instance, one might imagine him saying: "Randall's bedclothes are liable to sudden removal. Well, then, if I insist on seeing the bedclothes laid over him piece by piece when he gets into bed, the clothes then tucked in, Randall lying with his arms outside, so that I can see his hands, and if I sit so near the bed that I can detect any stealthy or sudden movement of his body or lower limbs—then, if the bedclothes glide off him and under the bed, I shall have to report that no human agency, directed in any ordinary channel, was the cause." On the other hand, what do we find in Mr. Murphy's report? It is true that the bedclothes and room are examined before Randall gets into bed, but this is all. For anything the report says to the contrary, Randall lies down, disposing the bedclothes as he likes, and possibly completely covered by them, except his head. If he did so, what could prevent him from passing a loose bottom end of the upper sheet along the far side of the bed, and pulling it, aided by stealthy movements of his feet, until it gradually glided off him over the foot of the bed, drawing with it the superincumbent blankets, etc.? On July 29th bedclothes would probably be fairly light. Personally I cannot help feeling amused at the apparent importance attached by Mr. Murphy to the way in which the bedclothes "appeared to be actually going back under the bed much in the same position one would expect bedclothes to be if a strong breeze were blowing through the room at the time." I may say I also think this important, though probably for reasons different from those of Mr. Murphy. If the occupant of the bed were himself drawing the

bedclothes over the foot of the bed, by holding a loose lower end, the clothes would naturally tend to go under the bed towards the unseen hand reaching down over the far side and underneath the bedstead. No doubt Randall would have scorned the action, but a pin inserted at the top of the bedclothes would have materially assisted their passage together off the bed, and could have been instantly withdrawn from the clothes while Mr. Murphy was making a "thorough search under the bed for strings or wires." After this, Mr. Murphy "adjusted the clothing again properly on the bed." This time, as Randall had not had the disposing of the bedclothes, there would be no opportunity of drawing them off the bed, unless he himself accompanied them, and it is a great pity that a light was only struck "just in time to see Randall slide from the bed," *i.e.* just when gravity might be expected to take up what the "Poltergeist" had so ably begun. Any process of wriggling, or working body and bedclothes downwards, that might possibly be supposed to have occurred under cover of pretended struggles to resist the force which was drawing him from the bed, if any such wriggling, etc., occurred, would have been hidden or obscured by the partial darkness. Anyhow, I confidently deny the existence of any merely visual indication by which anybody can tell whether a man who is sliding gradually off a couch, at the same time professing to resist the force that is compelling him, is doing so voluntarily or not.

Again, it is significant that no movement of the other heavy bedstead took place under Mr. Murphy's observation. According to the servant, the only movement of the bedstead of which she had heard occurred when it was occupied by "the two young men" (p. 385), *i.e.* Sinnott and the third lodger. Randall himself is our only authority for the assertion that it moved with three men in it, including himself (p. 388). This, of course, would practically exclude his agency, but, in face of the servant's story, who, one would think, would have mentioned the greater rather than the lesser marvel, had she ever heard of it, and having regard to the fact that no statement of any kind from Randall's room-mates is at present forthcoming, I prefer to reserve my opinion on this point. I can only say that if the bed with the two men in it moved while Randall was in his own bed, I do not see why he should not have moved it by a stout cord passed round a leg near the floor by its middle. At any moment, by releasing one end, he could have drawn away and hidden the cord. No doubt the bedstead was a

heavy one, but one can move by traction objects which appear beyond one's strength when only a combination of lifting and pushing is applied.

I regret that I am unable to see why Randall's "terribly frightened condition precludes any supposition that he was privy to any human agency being employed to effect the manifestation." If a sweeping assertion like this is to hold good, I do not see why the law should not at once determine the precise amount of guilty or innocent bearing necessary to "preclude any supposition" that an accused person is or is not guilty of the crime. I maintain that it is equally open to us to argue that Randall's fright might be due to the fact that, having previously made a great fuss about his abnormal experiences, and knowing these to be of his own contriving, he viewed the introduction of an investigator of superior calibre to the former witnesses of his marvels with considerable trepidation.

As regards the Derrygonnely case, we are, I think, on firmer ground, as Prof. Barrett was himself a witness of the manifestations. I can only say that while Prof. Barrett's brief summary does not, to my mind, exclude the possibility of human agency for the phenomena, any difficulties I may meet with would possibly be cleared up had I access to the fuller account in the *Dublin University Magazine*.

I will only make one observation. It is on the test applied personally by Prof. Barrett to the "Poltergeist" or other agent. He says, "I mentally asked it, no word being spoken, to knock a certain number of times, and it did so. *To avoid any error or delusion on my part*,<sup>1</sup> I put my hands in the side pocket of my overcoat and asked it to knock the number of fingers I had open." I can only say how much I regret that Prof. Barrett did not keep on with his first test. He could easily have avoided "any error or delusion" by asking his friend to count the raps given in answer to his mental invitation. If the "agent" had given, say, 15, 3, 26, 9 raps on four separate occasions in response to Professor Barrett's four separate mental invitations, the fact that some other than human agency must be concerned would be practically established. Instead of doing this, Prof. Barrett, to my mind most unfortunately, abandons the test after *one* successful result, which might, of course, be due to pure chance, and adopts another, which can be easily seen to be far more open to error.

Had Prof. Barrett written, "In order to increase the chance of

<sup>1</sup>The italics are mine.—H. G. A. M.

error or delusion on my part, I," etc. I think his words would have suited his action better, for the following reasons:

(a) He at once limited the agent to a choice from among ten numbers, by employing his ten fingers, thus lessening the value of the test.

(b) He set himself to do two things at once, i.e. to inhibit any muscular action of his fingers which would increase or diminish the number held out in his pockets, and at the same time to count the raps given by the agent.

Now, let anyone lie in bed uncertain of the time, and try to resolve not to clasp or unclasp any of his fingers, so that he may be *absolutely* certain whether he has moved one of them or not, and at the same time listen to a neighbouring clock and tell the time. I am certain that the result would be either that he would *know* he had not moved a finger but be not quite sure whether it was 11 or 12 that struck, or that he would have heard the clock correctly but would have some doubt about the absolute immobility of his fingers.

Now, in the first test, he would only have to think, say 41, and stow it away in his memory, perhaps with the aid of some tag, e.g. "My brother's age—41," and then set himself to count the raps. In this case the act of deciding upon the number thought of is over and irrevocable. In the second test, the act of fixing and maintaining a certain number of fingers in position is coincident with the counting of the raps, a most potent incentive to unconscious self-deception, either in opening or closing an extra finger to meet the number of raps, or miscounting the raps to suit the number of fingers.—I am, MADAM, Your obedient servant,

H. G. A. MOORE, Assoc. S.P.R.

Fulford Barracks, York.

Sept. 13th, 1911.

The Editor having kindly sent me a proof of the above letter, I desire to remove a misconception which Major Moore appears to have formed in reference to my experiments with the Derrygonnely poltergeist. The number (from 1 to 10) which I wished rapped was silently thought of in each case, and the corresponding number of fingers opened simply as a record in place of pencil and paper. To have selected a high number, such as Major Moore suggests, would have given rise to uncertainty in counting and have been less desirable on other grounds.

As regards the Enniscorthy poltergeist Major Moore's criticisms will, I hope, be answered by the observers who were present. I will only state that his hypotheses appear to me quite as incredible as any supernormal theory.

W. F. BARRETT.

# JOURNAL

OF THE

## Society for Psychical Research.

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*NOTICE OF MEETING.*

**A Private Meeting of the Society  
FOR  
MEMBERS AND ASSOCIATES ONLY  
WILL BE HELD IN  
THE COUNCIL CHAMBER,**

**ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.,**

*On WEDNESDAY, DECEMBER 6th, 1911, at 4 p.m.,*

WHEN PAPERS WILL BE READ ON

(1) "Sittings with Charles Bailey, the Australian Apport Medium,"

BY MR. W. W. BAGGALLY;

(2) "Some Recent Hypnotic Experiments,"

BY PROFESSOR W. F. BARRETT, F.R.S.

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N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

## NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in Black Type.**Names of Associates are printed in SMALL CAPITALS.***Fox, Mrs.**, Fawcett Park, Keswick.**Mather, The Rev. Herbert**, 13 Grosvenor Road, East Grinstead.**Thomas, Seymour P.**, 211 Cliveden Avenue, Germantown, Pa., U.S.A.**Allan, Percy**, M.D., Crogdene, Croham Road, South Croydon, Surrey.**Anderson, Miss Ruth**, 14 Coleherne Court, Earl's Court, London, S.W.

BARNETT, BURGESS, Clydesdale, Laton Road, Hastings.

BARRITT, ERNEST H., J.P., Warrior House, 26 Beaconsfield Avenue, Colchester.

BRYAN, C. A. DOUGLAS, M.R.C.S., L.R.C.P., Spa House, Humberstone Road, Leicester.

BRYSON, ARCHIBALD, Nenthorne, Ayr, N.B.

BUCHANAN, A. G., F.R.C.S., 75 Warwick Square, London, S.W.

DODGE, MISS THEODORA, 45 Boundary Road, London, N.W.

FERENCZI, DR. SÁNDOR, Erzsébet-Körút 54, Budapest, VII., Hungary.

FLAKE, MRS. ALBERT, 611 Fifth Avenue, New York, U.S.A.

GHOSE, BABU MOTI LAL, Ananda Chatterjee's Lane, Calcutta.

HAEMMERLÉ, MADAME, 3 Square du Croisie, Paris.

HOWDEN, MRS., 11 Eton Terrace, Edinburgh.

LIBRARIAN, Seattle Public Library, Seattle, Washington, U.S.A.

LLOYD, MISS JULIA, Farm, Sparkbrook, Birmingham.

LUBBOCK, MRS. GEOFFREY, Greenhill, Sutton Veny, Wilts.

MACVEAGH, LINCOLN, 52 Plympton Street, Cambridge, Mass., U.S.A.

MORLEY, EDWIN W., Andover, Ashtabula, Ohio, U.S.A.

PEROWNE, MISS EDITH, 11 Harvey Road, Cambridge.

ROBERTS, MRS. HUGH, 53 F.O. Quarters, Europa, Gibraltar.

SAMALDAS, THE HON. LALUBAI, 99 Apollo Street, Fort, Bombay.

SAYER, MISS ETTIE, M.B., 35 Upper Brook Street, London, W.

SCHOFIELD, S. ROBERT, M.B., 1 Phillimore Gardens, Kensington, London, W.

STANSFIELD, REX, 17 Spencer Road, North Side, Wandsworth Common, London, S.W.

STEPHENSON, H. H., 16 Brinkley Road, Worcester Park, Surrey.

WHINYATES, MISS AMY O., 15 Sloane Gardens, Sloane Square, London, S.W.

WRIFORD, MRS., 21 Bullingham Mansions, Kensington, London, W.

## MEETING OF THE COUNCIL.

THE 111th Meeting of the Council was held at 20 Hanover Square, London, W., on Tuesday, October 31st, 1911, at 6 p.m.; MR. H. ARTHUR SMITH in the chair. There were also present: Mr. W. W. Baggally, Professor W. F. Barrett, the Hon. Everard Feilding, the Rev. A. T. Fryer, Sir Lawrence J. Jones, Dr. T. W. Mitchell, Mr. J. G. Piddington, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Dr. C. Lloyd Tuckey, and Mr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Three new Members and twenty-seven new Associates were elected. Their names and addresses are given above.

The monthly accounts for July, August, and September, 1911, were presented and taken as read.

It was announced that the late Lieut.-Colonel G. Le M. Taylor had left the Society a legacy of £300.

The Council filled the vacant place among their elected Members caused by the death of Colonel Taylor by appointing to it Mr. W. W. Baggally, hitherto a co-opted Member.

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## PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 37th Private Meeting of the Society for Members and Associates only was held in the Council Chamber at 20 Hanover Square, London, W., on Tuesday, October 31st, 1911, at 4 p.m.; PROFESSOR W. F. BARRETT, F.R.S., in the chair.

Dr. T. W. MITCHELL read a paper on "Some Types of Multiple Personality," which it is proposed to publish in the next Part of *Proceedings*.

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This Meeting was the first one held in connection with the Medical Section of the Society, the formation and constitution of which were announced in the *Journal* for last April. Many medical men already belong to the Society, and it is hoped that the formation of this Section may induce others to join, and may lead to further co-operation with the medical profession, in so far as the subjects dealt with by it and by

the Society for Psychical Research trench on each other's provinces.

The objects of the Medical Section, as stated in its constitution, are :

(a) To promote the study of the psychological side of medicine, especially the principles underlying different forms of treatment by suggestion and other psycho-therapeutic measures, dissociations of consciousness, and analogous problems.

(b) To publish original contributions by medical men on these subjects in special medical Parts of the *Proceedings*, to appear from time to time.

(c) To consider the possible bearings of these studies on Psychical Research proper.

The Committee appointed by the Council to manage the affairs of the Section are the following :

J. MILNE BRAMWELL, M.B., 17 Wimpole Street, London, W.

C. LLOYD TUCKEY, M.D., 88 Park Street, Grosvenor Square, London, W.

H. E. WINGFIELD, M.D., 44 Welbeck Street, London, W.

MAURICE B. WRIGHT, M.D., 17 Wimpole Street, London, W.

*Hon. Secretary,* T. W. MITCHELL, M.D., Hoath Cottage, Hadlow, near Tonbridge.

Any qualified medical practitioner who is already a Member or Associate of the Society for Psychical Research may become a member of the Medical Section on sending his or her name to the Hon. Secretary of the Section and requesting to be enrolled as such, no extra subscription being required.

Any other qualified medical practitioners who wish to join must first be elected as Members or Associates of the S.P.R.

The next Part of the *Proceedings* to be published will be the first of the Special Medical Parts, in which Dr. Mitchell's paper, read at the meeting referred to above, will appear.

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## THE CASE OF ANNA BURTON.

BY HELEN DE G. VERRALL.

THE latest issue of the *Proceedings of the American Society for Psychical Research* (Vol. V., Part I., April, 1911) contains an interesting report by Professor J. H. Hyslop, on "A Case

of Hysteria." The subject, Anna Burton,<sup>1</sup> a girl about twenty years old, produces physical phenomena of the usual mediumistic type ostensibly under spirit control. None of the investigators—none at least of those who had any opportunity for a prolonged examination of the case—have any doubt that in her normal condition Miss Burton is perfectly honest, and she has freely submitted herself to every suggested test. The development of the case is thus described by Mrs. Milton, with whom Miss Burton lives: "Being greatly interested in spirit phenomena, . . . I decided to make some experiments in my own home, . . . a very favourable opportunity having presented itself. A child of thirteen summers—Miss Anna Burton—came to make her home with me. She seemed gifted with occult powers, as little raps indicated during her sleeping hours. Feeling that the child was too young to sit for development, I gradually interested her in the phenomena, and after two years of play and study we decided to sit for development." Mrs. Milton was present at all the sittings referred to in this report, with one exception. On that occasion the phenomena took place as usual and they were also unaffected by any precautions taken against the possibility of fraud on her part. It is, therefore, almost certain that she is in no way concerned in their production; nevertheless it appears to me that it would be desirable in case of further investigation to exclude from the sittings all persons except those having a purely scientific interest in the observation of the phenomena.

The seances were held at first in a dim light, but soon instructions were given by raps that they should be held in the dark. Shortly afterwards, in accordance with further instructions, music was provided in the shape of a phonograph. The phenomena produced under these circumstances include raps, levitation of a table weighing about 100 lbs., movements of various small objects such as a bell and tambourine, ostensibly without contact, the tying of the medium to her chair with a 38 foot clothes-line, whistling and singing in various voices.

At these sittings the medium's hands were sometimes held, but there was no attempt to impose rigorous test conditions. In June, 1908, the case came under the observation of two

<sup>1</sup> All names given in the Report, except Professor Hyslop's, are pseudonyms, as it has been thought desirable to conceal "Miss Burton's" identity.

medical men, Dr. Smyth and Dr. Hamilton. In the course of a long series of sittings they were able to prove, by means of flashlight photographs, that some, at any rate, of the phenomena were produced by the direct agency of the medium. In one photograph she appears holding the tambourine in her hand; in another she has it in her teeth and is evidently in the act of tossing it into the air. But these discoveries did not destroy the psychological interest of the case, since the experimenters satisfied themselves that the phenomena were not to be explained by conscious and deliberate fraud, but were produced by the medium when she was in a condition of "hysteria," defined by Professor Hyslop as "physiological and mental conditions that limit or eliminate normal consciousness."

It was at this stage of the proceedings that Professor Hyslop's own investigation of the case began. In conjunction with Dr. Smyth and Dr. Hamilton he held a large number of sittings, with a view to ascertaining more exactly the nature of the phenomena, the method of their production, and the physical and mental condition of the medium. By means of "severe tests for anaesthesia" the experimenters convinced themselves of the genuineness of Miss Burton's trance. The anaesthesia appears to have varied in regard to the area affected, being sometimes confined to one arm, sometimes extending over the whole body from the neck downwards. In view of the importance of this question in its bearing on the psychological aspect of the case, it is unfortunate, I think, that the report does not state more precisely the nature of the tests applied and the degree of anaesthesia that was observed. Upon the question of "motor dissociation," as Professor Hyslop calls it, greater precision would also have been desirable. It frequently happened that one of Miss Burton's hands was held, the other being left free for the production of phenomena. Under these circumstances the experimenters sometimes failed to observe any sympathetic muscular action in the hand under control corresponding to such movements of other parts of Miss Burton's body as would have been necessitated by the nature of the phenomena (assuming, as the experimenters now did, that these were produced by her direct agency). But where the muscular force which Miss Burton needed to exert was not great, it is surely possible that any sympathetic muscular action which was

set up would be too slight to be perceptible without some much more delicate test than was supplied by merely clasping the medium's hand in complete darkness. On one occasion, when an attempt was made to levitate the table—an action requiring considerable muscular effort—Professor Hyslop observed "convulsive muscular movements of the right hand," which he was holding.

But apart from the question of anaesthesia or motor dissociation, there is evidence in the nature of the phenomena to show that Miss Burton is not in a normal state during the seances. She then appears to possess faculties which ostensibly she does not possess at other times, and which it is difficult to suppose she has had any means of acquiring. She displays, for example, a delicacy and accuracy of touch, which seem to amount almost to a faculty of "seeing in the dark." Dr. Hamilton relates how, on one occasion "with the room in total darkness, and while sitting at the right of the medium, I was made aware of the presence of a foreign body in my left eye, which began paining me very much and caused me to speak about it. Immediately a hand came out of the darkness and began stroking my eye in a very unusual manner, with unusual delicacy of touch. The invisible hand placed the tips of the index and middle fingers on the upper eyelid at the outer canthus, and by a delicate stroke with an inward and rolling motion carried the finger tips to the inner canthus, and then beginning over again repeated the act several times until the foreign body was removed. The hand that carried out the operation seemed to know the moment that the object was removed from the eye. The skill in handling the eye was very striking and impressed me very much. I had years before made a practice of eye surgery, and my impressions about the skill used were based upon considerable experience with manipulations of the eye." At another time Dr. Hamilton asked "the control," when the room was in darkness, "to touch the extended tip of his right forefinger pointed straight up in the air, and this she did several times with unerring accuracy, even when he placed his other fingers and thumb around it, with the purpose of seeing whether she would touch around or feel for the finger." Drs. Hamilton and Smyth "tried to accomplish this test with each other, but found that, when

the forefinger which was to be touched was moved a number of inches from where it had been located before, it was impossible to touch the forefinger without touching some of the other fingers surrounding it."

In the trance-singing and whistling there seems also to be evidence of some extension of faculty. It is impossible to prove that the medium does not possess the required skill in her normal state, but the presumption is strongly against it. Unless in trance, she has never been known to whistle "except to call a dog," but the trance-whistling shows considerable technical skill. In the trance-singing the extension of faculty is not so marked, but in the case of both singing and whistling the observers found a curious difficulty in localising the sound. That it is produced by her throat and lips may be inferred from the fact that movements of her larynx have been observed during the singing, and all attempts to produce whistling whilst her lips were held have failed. But the sound often appeared to come from a place about three or four feet from the ascertained position of the medium's head. Of this phenomenon the experimenters have no explanation to offer. It may be compared with the difficulty experienced in localising raps (see below).

Another phenomenon which frequently occurs is the appearance of lights. Of these no satisfactory explanation is at present forthcoming. As they always appear in close proximity to the medium and only when her hands are not controlled, and as a smell of phosphorus has been observed, the presumption must be that, like the other phenomena, they are produced by normal means. But attempts to trace the material employed have so far failed, nor have the experimenters been able to reproduce the effects observed by means of such preparations of phosphorus as Miss Burton might be supposed to have at her disposal. On several occasions Miss Burton was carefully searched<sup>1</sup> before the seance, she was dressed in clothes specially provided, and her hands were washed. Nothing suspicious was discovered and the lights occurred as usual. The only incident which appears to offer any indication as to how this phenomenon is produced occurred at one of the earlier

<sup>1</sup> The method of searching, which was thorough, is described in detail; Mrs. Milton took no part in it.

sittings. "Dr. Smyth suspected that she might have matches in her mouth, and suddenly seized her and forced her mouth open, finding the saliva saturated with phosphorescent light, and it ran out into her lap, still showing the light in her lap. But he did not find a trace of a match in her mouth and no evidence that anything else had been prepared for the situation." On the occasions when Miss Burton was searched, her mouth also was examined and nothing suspicious was found. But the examination presumably took place in the light. It would have been interesting to examine her mouth in the dark both before the seance and during the production of lights to see whether any trace of phosphorescence could be found.

Another phenomenon upon which the experimenters came to no certain conclusion is the production of raps. These were very frequent, instructions as to the manner of conducting the seance being given in this way. Professor Hyslop is inclined to think that they are supernormal in origin on account of "the versatility with which they were produced and apparently located in different places, either spontaneously or at request." He relates that once raps were heard, which he and Mrs. Milton independently located at a distance of ten or twelve feet from the medium, and on another occasion whilst he was standing by the window, six feet from Miss Burton, raps were located on the sill; he could see Miss Burton distinctly, and detected no motion of her hands or feet. He experimented with raps normally produced under similar circumstances, and found no such error of location as must be assumed in the case of the trance raps, unless we ascribe them to some supernormal physical agency. The presumption must be that the effect was due to some sensory illusion on the part of the observers as to the locality of the sound. But as the case stands at present no certain inference can be drawn.

Miss Burton has also produced whilst in trance a considerable amount of automatic writing, some of which is of interest from a psychological aspect, but not provably beyond what may be explained by coincidence and subconscious memory.

If we accept the conclusion of the investigators as to the genuineness of Miss Burton's trance—and it seems hardly possible that they should have been mistaken on this point—the case raises several interesting psychological problems. It is evident

that when in trance Miss Burton is perfectly aware of the fraudulent nature of her phenomena. On one occasion 'the controls' were asked to stop and start the phonograph "under test conditions," that is to say, when Miss Burton's hands and feet were held. After some unsuccessful attempts this was done, whereupon Professor Hyslop called for the light, "and at once there began a vigorous struggle on the part of Miss Burton to get free. I managed to hold her, and when the light was turned up . . . there on the key of the machine was one of the pieces of rope which usually lies on the table, tied in a knot, and probably put under the armpits for pulling and relaxing it suitably to start and stop the machine." Miss Burton's left hand had been free for a short time just before the phenomenon occurred, and she had evidently used this opportunity to attach the rope. Her struggle to free herself makes it almost certain that she was aware of what she had done, and wished to remove the rope before it could be seen. Again, if we suppose that the lights are produced by any normal means, preparations must be made before the sittings. There is some reason for thinking that Miss Burton occasionally lapses into trance at unexpected times, and it may be then that she procures the required materials.

But the whole question of the relation between Miss Burton's various mental states is by no means clear at present. Professor Hyslop thinks that there is evidence of what he calls "subliminal honesty." He mentions as an indication of this that, although when Miss Burton's hands were held, "there were constant automatic efforts to obtain their release," the hands would be voluntarily restored to control. "It is certain," he says, "from the repeated efforts to do things honestly and under test conditions, that at least one, or some of her secondary personalities, are perfectly honest, and we can escape the hypothesis of outside agencies inspiring automatic actions to do them only by supposing that one of these secondary personalities is tricky when the others are honest."

It appears to me that such expressions as Professor Hyslop uses suggest a much more complete "differentiation of personality" than there is evidence to show exists in the present case. Phenomena similar to that which Professor

Hyslop describes in regard to Miss Burton's hands, may be observed in the case of persons whose psychological condition is normal, when they are trying to break themselves of an acquired habit. In proportion as the attention is concentrated or relaxed, the habit will be checked or will assert itself. Now, *ex hypothesi*, Miss Burton, when in a "hysterical" condition, has formed a habit of producing physical phenomena fraudulently, but her normal self is honest. According to the report of the investigators, the depth of the trance varies, and sometimes during the sittings the medium appears not to be in trance at all. Under these circumstances, it is to be expected that there should be alternations between "normal" honesty and "hysterical" fraud. Professor Hyslop's theory seems to imply that there is a complete separation between Miss Burton's normal self and the "trance personalities." If he has evidence to prove this supposition, which, from the nature of the case, seems an unlikely one, this is not apparent from the report.

But however that may be, the phenomena are certainly worth careful study, as an instance of the way in which faculties may be subconsciously developed. It is unfortunate that there was no opportunity for scientific investigation of the case during its early stages. It would have been interesting to note the process of development. Would it not be possible to repair this omission to some extent by suggesting new types of phenomena to be produced, and noting what response, if any, is obtained?

Professor Hyslop calls attention in his report to the many difficulties which beset investigators in such a case as this, and if we take these difficulties into account it is not surprising that many questions should be left unanswered. But it is greatly to be hoped that further investigation may be possible, especially with a view to determining the precise nature and extent of the hyperesthetic faculties possessed by Miss Burton in trance, and, secondly, to determine whether there is any evidence of supernormal physical powers, *e.g.* in regard to the production of raps or lights. A clear answer to these questions might be of great interest as throwing light upon the various problems presented by other alleged mediumistic phenomena.

## REVIEW.

*Psychical Research.* By PROFESSOR W. F. BARRETT, F.R.S. ("Home University Library of Modern Knowledge." Williams & Norgate, London, 1911. Pp. 255. Price 1s. net).

AT this era, it is extremely pertinent that a little book on Psychical Research, written by a man of high repute who is a veteran Researcher and has had exceptional opportunity of acquiring first-hand acquaintance with the subject, should find a place in the "Home University Library of Modern Knowledge." In Professor Barrett's opinion the Society has reached a definite and critical point in its history, and it is well that some information as to its purpose should once more be presented in a popular shape to a public which still has but a confused notion of its aims and work.

Perhaps for serious educative purposes the earlier chapters are the most useful and admirable in the note they strike; the average man or woman takes no observation, has probably no suspicion of the powers which lie beneath the surface within the personality, and of which, in these chapters, examples and demonstrations are given; the result of this ignorance being that inexplicable occurrences are dismissed with a shrug of the shoulders by the incredulous, and by the credulous are promptly relegated to the agency of spirits—just as do races of a low degree of development, with whatever in the physical world they cannot understand. To have it proved that a part of these events, at least, certainly spring from unrecognised faculties within ourselves is, even when only simple things such as the *pendule* and *planchette* are in question, a step on the way towards a point of view at once more intelligent and more interested. At the same time, the philosophic attitude of mind, which in face of mystery sets about first and foremost to seek a cause within the realm of nature, is not likely to be acceptable to all. There are many who, separating habitually the supernatural from the sphere of human activity, find in that division itself support to their religious faith. That the great need in average men and women is an education in the nature of proof may be obvious; but unfortunately there are many who do not desire that things which appear obscure and miraculous should be brought into the light of every day; on the contrary, as the Jews of yore, they demand a "sign." That wonder may lurk close to them in the field and on the roadside, in the street and by the hearth, is not native to their ideas; the "sign" must be something outside the course of nature, and in their estimation would fail of its purpose if proved *not* to be supernatural and tamely brought into order under

law. For that word supernatural, Professor Barrett would substitute supernormal,—the term, originated by Mr. Myers, which is generally used in the publications of the Society; indeed, a minor, yet most excellent, work of the Society lies in the correction of loose and misleading expressions, stereotyped into our tongue by an original ignorant misuse of a good word.

A chapter in the book specially interesting is that on Thought-transference, particularly in reference to the Misses Creery. In this connection, Professor Barrett remarks that "freshness of interest... appears essential to success," and that "the best results were obtained... when there was no weariness or *anxiety for success*." [The italics are added.] This is an important statement. May we not enlarge its meaning and extend its application? More than once it has occurred to the present writer that *any* conscious attempt towards the exercise of uncommon psychical power may be gradually destructive of it, and mislead the mind. To discover in oneself an occult gift tends almost inevitably towards efforts that perhaps overstrain it. Perhaps this might lend an initial explanation of the frauds of mediums, of the apparently irreconcilable facts in the histories of some of them. It is the experience of the present writer that in these gifts is something elusive, furtive, delicate and shy—something that giving itself slips away again and will endure no constraint.

"Life loves no looker-on at her great game."

And those who think to steal a march upon her, should beware. Ought not all habitual experimenters, in spite of unimpeachable moral character, to proceed warily, holding themselves a little in suspicion? An eagerness and "*anxiety for success*" grows with success; and possibly this anxiety once admitted into the mind may vitiate the result, without coming within measurable distance of "*collusion on the part of those concerned*."

If a small criticism on a delightful little book may be permitted, it would seem that, here and there, Professor Barrett forsakes his own vigilant standard and the unbiassed mind. As, for example, when he speaks of something, appearing in the script of an automatic writer, of a type which was "*wholly alien to the character of my friend*." This is a warm-hearted tribute which we entirely respect and credit. But is it not set down a little too lightly? For after all, what is a "*character*"? Is it anything more than an uncertain shape thrown up into relief from an immense incalculable background unknown even to the possessor and in itself unfathomable by human powers? It is not only "*clouds of glory*" we trail with us when we

come. An element of sturdy scepticism is not to be despised or resented. We human beings are too much the victims of unguessed influences, of unforeseen impulse and incredible negligences, to venture to be certain of ourselves—or of others.

E. F. B.

#### CORRESPONDENCE.

##### THE ENNISCORTHY POLTERGEIST.

(*To the Editor of the S.P.R. JOURNAL.*)

ENNISCORTHY, October 23rd, 1911.

In the issue of your *Journal* for October a letter appears over the signature of Major H. G. A. Moore, in which the writer endeavours to cast doubt on the Poltergeist theory put forward by Professor Barrett in accounting for the phenomena in Enniscorthy, attested to by Mr. Devereux and myself, in July, 1910. He says: "Mr. Murphy knew pretty well what phenomena to expect." I confess I did expect to witness some phenomenal occurrence, but I also went to the house in Court Street convinced that I would detect fraud or trickery of some kind, and that I might possibly be the means of exposing it. My companion, Mr. Owen Devereux, was even more full of this idea than I was, he being up to that night a confirmed unbeliever in the possibility of producing sounds or manifestations by any other than the ordinary human or scientific agencies.

Major Moore must have a poor opinion of my powers of observation if he believes that I could be imposed upon in the simple way he describes. He takes it for granted that I would sit in the room within three feet of Randall's bed and not detect the gyrations necessary for removing the clothing by the method assumed by him. Again the Major assumes that "Randall lies down in bed disposing of the bedclothes as he likes." Now Randall did not "dispose of the bedclothes as he liked." My first act on entering that room that night was to pull everything off the bed and scatter them about the floor. We [Mr. Devereux and myself] even turned up the mattress. We then "dressed" the bed in the ordinary way, laying on sheet, blankets, pillow, etc., just as a housemaid would do. The boys got into bed without ever disturbing the clothes from the way we disposed of them. Every one knows that there is no real darkness at that time of year; any twisting or convulsions of the body or movements of the hands would have been too easily dis-

cernible. Another point: the silence (after the candle was extinguished and conversation ceased) was intense. I defy any one, even Major Moore himself, to lie in bed in a still room and even only move his toes beneath the bedclothes without making sufficient noise to attract the attention of a watcher sitting three feet from his bed. Again the clothes did not actually "go over the foot of the bed" as described by Major Moore. They went off diagonally, as I explained to Professor Barrett the day he visited Enniscorthy. The Major says I attach too much importance to the fact that "the clothes were actually going under the bed, as if the wind was blowing them under it." The loose ends of the sheets or blankets *were never at any time within reach of Randall's hands, even if he sat upright in bed*, a thing he could not possibly do without attracting the attention of my companion and myself. The clothes went off the bed diagonally, that is over the left-hand bottom corner; and instead of going under the bed from the bottom, they went under from the side, going about two feet from the point perpendicular to the edge of the bed. From this it will be apparent that if Randall was the agent, he should reach over the right-hand side of the bed and pass his hand along the bottom to within two feet of the outer edge or half under the bed. [But] *the right-hand side of Randall's bed was pushed up close against the wall* that divided Mr. Redmond's room from that of his lodgers. The "pin" theory is too ridiculous to give it a moment's thought. Whilst I was "searching for strings or wires," my companion was watching every movement on the part of Randall.

Again, on the second occasion, the Major says that when Mr. Murphy had the adjustment of the clothes on the bed, Randall could not repeat the first performance. [He could do it] just as easily, because, as stated already, it was I who adjusted the clothes on both occasions. Now the Major is driven to resort to another cause to account for the effect of Randall being removed from the bed. He says any wriggling that might possibly have occurred to effect this would be concealed by the partial darkness. I think I disposed of this argument in my challenge to Major Moore to lie in bed in a still room and *barely move his toes* without making sufficient noise to attract a watcher.

As to Randall moving [the bedstead] with a cord or rope, I am a fairly strong man of average physique, and I would not be able to move a bed with two boys in it in the way Major Moore suggests. Randall is a mere stripling—how could he do it? One of the

castors was missing, and the uncastored leg tore a little rut along the boards in its movement round the room. I myself saw this mark on the boards of the floor of the bedroom.

[In regard to] Randall's apparent nervousness,—I may call it sheer terror,—if [he] were carrying on [such] a scheme that night, it is much more likely that his condition would cause him to bungle the whole thing rather than that he should successfully accomplish it. Nothing short of sheer fright could produce the profuse perspiration and trembling, frightened condition in which I saw Randall on that night.

Randall and Sinnott were two simple youths just up from the country; never previously (to use a favourite expression in this part of the country) "away from their mothers' apron strings." This is especially true of Randall. He is a candid, straightforward youth with a good countenance denoting intelligence. Is it probable that [he] could carry out a system of scheming and deceive two men in their sober senses who went there extremely suspicious of him? I may add that Mr. Devereux and myself are life-long total abstainers.

NICHOLAS J. MURPHY.

[The following statement was written by Mr. Murphy and signed by Mr. Devereux]:

1 GEORGE STREET, ENNISCORTHY.

I have read the above letter of Mr. N. J. Murphy, and I endorse every word it contains. Mr. Murphy barely states the facts in connection with the manifestations that took place in Enniscorthy.

OWEN DEVEREUX.

[In justice to Mr. Murphy we insert his reply to the criticisms of Major Moore in the previous number of the Journal. Like most inexperienced investigators, he seems both to underestimate the difficulty of exact observation in a poor light and to assume that where he did not detect any fraud, it could not have existed.—ED.]

# JOURNAL

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### THE ELEMENT OF CHANCE IN CROSS-CORRESPONDENCES.

BY HELEN DE G. VERRALL.

IN criticisms of recent reports on automatic writing, it is sometimes contended that too much ingenuity has been exercised in the discovery of supposed cross-correspondences, and that by an exercise of similar ingenuity similar connexions could be found in any group of such rambling and disjointed writings as those with which these reports are concerned. In that case chance alone might be sufficient to account for the resemblances between the scripts. A careful and unprejudiced examination of the evidence could not fail, I think, to convince any reader that this explanation will not cover the whole ground. Nevertheless, it seemed to us worth while to try the experiment of producing some pieces of writing in imitation of automatic script, with a view to seeing what connexions, if any, could be discovered between them.

The method of experiment made it practically certain that any connexions that occurred must have been purely accidental, and two questions arose in regard to them: (1) How many instances could be found in which the same topic occurred in two or more scripts produced at approximately the same time; and (2) whether these coincidences were such as to suggest the same sort of deliberate purpose or design in the selection and fitting together of topics as has been claimed for the more complex of the cross-correspondences.

The result of a single experiment could not in any case be conclusive, but if several connexions suggestive of design had been found under circumstances in which there was good reason for thinking that design had played no part, we should have had to reconsider our interpretation of the complex cross-correspondences. Apart from this possibility, it seemed that in other ways also a comparison between scripts produced automatically and non-automatically might be of interest.

The experiment was conducted on the following lines: I chose as subjects six people, none of whom had any reason to suppose themselves endowed with automatic faculty. In our present ignorance of the conditions under which telepathic and kindred mental phenomena occur, it is obvious that we cannot with certainty exclude the influence of a supernormal agency, but in this case the probability of such an influence has been so far reduced that it may reasonably be ignored. Three of the writers, A, B and C, were more or less familiar with the recent publications of the Society, the other three, D, E and F, were not. All remained ignorant of one another's identity, until the conclusion of the experiment. To all I gave the following instructions:

Choose any literary work with which you are familiar. Open it at random. Choose from the pages at which the book opens any phrase or word which you think suggestive. Starting from this point write down whatever thoughts occur to you. Let your mind range as widely as possible, so that a variety of topics may be introduced. Put down anything that comes into your mind, even if it has no apparent connexion with your preceding thoughts. If what occurs to you is obviously suggested by some external circumstance, e.g. a sudden noise, an explanatory note should be added.

Please repeat this experiment on six different occasions with six different books.

Each piece of writing should cover about half a sheet of foolscap paper, and should be *fully dated* (see specimen).

In the case of quotations, please give references when known, and add notes on such points—if any—as seem to you to require them, e.g. if there is some personal association between two apparently disconnected thoughts.

Please do not show your writing to any one or talk of the experiments until they are concluded.

I appended the following specimen "script" to show the sort of document I hoped to get.

*Specimen.*

(March 31, 1911. 11.30 a.m. 20 Hanover Square, London, W.) Come into the garden, Maud.<sup>1</sup> Maud, Maud, Maud, they were crying and calling.<sup>2</sup> Rooks nesting. The full-foliaged elms<sup>3</sup>—elms and vines. Italy—the Jubilee of the Union—Watchman, what of the night?<sup>4</sup> The rising sun—the curfew tolls the knell of parting day<sup>5</sup>—a churchyard—a grey stone tower—and never lifted up a single stone<sup>6</sup>.—Wordsworth and the Lakes—the sounding cataract haunted me like a passion<sup>7</sup>—the effect of scenery on character—the fens—the monks of Ely—Hereward the Wake—the Norman conquest—Norman architecture etc.—(Finished at 11.40 a.m.)

My reasons for suggesting this method of procedure were that (1) I wanted to give the writings a literary trend, since cross-correspondences have been mainly upon literary topics; (2) I wanted to give some scope to the personal taste and knowledge of the writers, but at the same time I did not want their choice of passages to be entirely deliberate, because in that case they would have been very likely, consciously or unconsciously, to select or avoid certain topics according to some preconceived theory of what would be suitable for the purpose in view.

One point that is brought out clearly by the results obtained is the great differences that exist between one mind and another in their faculty of ranging freely over a large field of more or less closely associated topics. I find, in my own case, that, when I switch off my attention, so to speak, my mind "wanders" naturally, and it will sometimes light in succession upon topics between which I can detect no association. The connecting links, supposing that they exist, must be purely sub-conscious. But it seems that all minds do not work on these lines. The writer whom I here call C evidently had great difficulty in getting her mind away from the original starting-point. Her scripts almost all revolve closely about this leading idea; to one of them she appends a note, "unless I cudgelled my brains a

<sup>1</sup>Tennyson, *Maud.*

<sup>2</sup>Tennyson, *Maud.*

<sup>3</sup>Tennyson, *In Memoriam.*

<sup>4</sup>Swinburne, *Songs before Sunrise.*

<sup>5</sup>Gray's *Elegy.*

<sup>6</sup>Wordsworth, *Michael.*

<sup>7</sup>Wordsworth, *Tintern Abbey.*

little, no 'loose ideas' would occur to me, so I find it hard to get anything at all." Mr. J. A. Hill, who has lately tried a similar experiment, says that two friends of his, although "well-acquainted with the form of genuine script," could get no results whatever: "Somehow they seem to be watching their own minds too closely and the mind shuts itself up." Perhaps in these cases there is, as it were, a more complete barrier between the conscious and subconscious mind, so that ideas cannot emerge into consciousness except by an effort of the will, which, having once seized upon an idea, clings to it.

If we compare these imitation scripts, as I shall call them, with real, *i.e.* automatic, script, several differences may be observed.

(1) In the imitation scripts, the association between one idea and another is usually apparent, *i.e.* having been formed in one conscious mind it can be instantly perceived by another conscious mind. But in automatic script this is not the case. There is frequently no apparent connexion between the various topics alluded to in a single piece of writing.

(2) This predominance of the conscious mind explains also the fact that the imitation scripts are more clearly traceable to the contemporary thoughts of the writers. Allusions are made to books which they have lately read, or to approaching public events, *e.g.* the Coronation, the Parliament Bill, etc. It is noticeable that automatic writing as a rule shows little or no trace of what may be occupying the conscious mind of the automatist at the moment, and allusions to public events are rare. These characteristics may be partly due to self-suggestion, as obviously such allusions would be of little use for evidential purposes.

(3) In the imitation scripts, although the range of ideas is equally wide, there is much less variety of form. They have rather the effect of a summary or of rough notes.

With many of the variations of form which are to be found in real scripts we need not here concern ourselves, but some are important, because they involve variations in emphasis. Particular words or phrases may be emphasised

(a) by repetition (see *e.g.* *Proc. S.P.R.*, Vol. XXII., p. 97, where the idea of laurel is repeated in various forms eight times in Mrs. Verrall's script).

- (b) by a claim of success made in the script or a direct statement that a certain 'message' is important (see e.g. *Proc. S.P.R.*, Vol. XXII., p. 228, "F. W. H. M. has sent the message through at last").
- (c) by variations of handwriting or type (see e.g. *Proc. S.P.R.*, Vol. XXIV., p. 207, where the word 'yellow' is thus emphasised both in Mrs. Holland's and in Mrs. Verrall's scripts).
- (d) by statements that a word or phrase is intended as a cross-correspondence. Numerous illustrations of this may be found, especially in Mrs. Piper's script.

Emphasis of one kind or another, especially of the last kind, has therefore been an important factor in the evidence for design in cross-correspondences. In her second report on Mrs. Holland's script (*Proc. S.P.R.*, Vol. XXIV., p. 203) Miss Johnson says: "in most of the cases which I have here counted as cross-correspondences, the passages in the scripts are marked out by some phrase which seems meant to call attention to them, such as 'Remember the word and the date'; or by some device such as the repetition of a word, or its being written in specially large letters. It is here as if the intelligence guiding the script—whether it be the subliminal self of the automatist or some external intelligence—is putting up a signal to apprise us of its intentions; and the signal greatly reduces the probability that the coincidence is only due to chance." In the imitation scripts, on the other hand, we find no emphasis except by repetition, and of that only a few clear instances. Each word or topic has an almost equal claim to consideration, and the probability of chance-coincidences is thereby increased. This increase it is impossible to estimate exactly, a rough comparison being all that the case admits, but evidently the larger the field of material, the larger the scope for coincidence must be.

Cross-correspondences, again, vary immensely in their complexity, and I have found nothing in the imitation scripts which can be compared with the more complex, e.g. "Light in West" (*Proc. S.P.R.*, Vol. XXII., p. 241) or "Sevens" (*Proc. S.P.R.*, Vol. XXIV., p. 222). Even in cross-correspondences of the simplest type there is always at least one other factor in addition to a coincidence of topic. This factor may be

(1) coincidence of date (see e.g. *Proc. S.P.R.*, Vol. XXIV., p. 215, "The Blue Flower"), (2) coincidental allusions to a second topic not connected with the first by any obvious association of ideas (see e.g. *Proc. S.P.R.*, Vol. XXIV., p. 186, "Exile and Moore"), (3) the intervention of a third automatist (see e.g. *Proc. S.P.R.*, Vol. XXIV., p. 207, "Yellow"), (4) the fact that other cross-correspondences have occurred in the same pieces of script, though not necessarily between the same automatists (see e.g. *Proc. S.P.R.*, Vol. XXII., p. 87, "Giant and Dwarf").

In so far as it was possible I have applied this two-factor standard in the analysis of the imitation scripts. With this limitation I have included every coincidence that seemed at all worth counting. If I also am accused of showing too much ingenuity, I shall willingly plead guilty to the charge, for of course my object is to weight the evidence for chance in the case of the cross-correspondences.

#### ANALYSIS OF SCRIPTS.

As I have stated above, the whole number of scripts produced was thirty-six. All those which I discuss are given in full in the Appendix, including at least one specimen from each writer, so that the varieties of style, etc., may there be judged. Here I only quote relevant extracts, but wherever any omissions have been made they are marked. The whole period covered by the experiment was about two months and a half, from the first script on April 5, 1911, to the last on June 21, 1911.

As might have been expected, I found in the scripts several allusions to the same matters of contemporary interest; e.g. four writers refer to Women's Suffrage. Such coincidences are obviously produced by the same normal cause acting on several different minds; therefore, since they are not to be attributed either to chance or to a supernormal agency, they do not concern us here. I also found many rather vague coincidences of topic, such as we might expect between people sharing, to some extent, the same literary interests. If, in accordance with the scheme that I had adopted, some corroborative factor were to be sought, the most obvious to look for here was a coincidence of date. There are six coincidences of date, two pieces of script having been produced by different writers on April 9, 13, 21, and 30, and May 4

and 9. Between the scripts of Ap. 9 I can trace no connexion, nor between those of Ap. 13. The scripts written on the four remaining dates exhibit certain coincidences which I will now describe. For convenience of reference I have numbered the scripts A 1 to 6, B 1 to 6, etc. The opening phrase of each script, *i.e.* the phrase selected by the writer (see above, p. 154), is printed in italics. For the purposes of this paper these phrases may be regarded as an integral part of the script. For, since there was no communication between the writers during the experiment, the fact of selection does not add in any way to the probability of coincidences.

### I. HELL AND VIRGILIAN HEXAMETERS.

*A 5. Ap. 21, 1911.*

*Trochee trips from long to short<sup>1</sup>—trips him up and sends him flying off to Hell a Manichee.<sup>2</sup> . . . Lucretian hexameters would not do it nor Virgilian for the matter of that—it is entirely a question of polyschematism and polypragmosyny will not be an efficient substitute. . . .*

*B 3. Ap. 21, 1911.*

*Long is the way and hard that out of Hell leads up to Heaven.<sup>3</sup> Facilis descensus Averni Sed revocare gradum.<sup>4</sup> Flectere si nequeo superos, Acheronta movebo.<sup>4</sup> Lethe. Poppies. Bees round the lilies.<sup>4</sup> . . . College days. Eheu fugaces.<sup>5</sup>*

A, starting with a quotation from Coleridge, passes immediately to the idea of Hell. Later on he alludes to Virgilian hexameters.

B begins his script with a quotation about Hell. The idea is twice repeated (Averni, Acheronta) in the form of Virgilian hexameters. The allusion to Virgil is further emphasised by reference to ‘bees round the lilies.’ We have here a coincidence of date and a double coincidence of topic, ‘Hell’ and ‘Virgilian hexameters.’ The coincidence of the allusion to Virgil is weakened by the fact that A and B are both classical scholars. On the other hand, the closing words of B’s script, “College days. Eheu fugaces,” are not inappropriate

<sup>1</sup> Coleridge. <sup>2</sup> Browning, *The Spanish Cloister*. <sup>3</sup> Milton, *Paradise Lost*.

<sup>4</sup> Virgilian allusions; “Easy is the descent to Avernus, but to retrace our steps [is not easy].” “If I cannot persuade the powers of Heaven, I will move Hell.”

<sup>5</sup> Horace, *Odes*; “Fugitive, alack.”

when we consider that A and B were college friends. Possibly A's remark that "it is entirely a question of polyschematism (multiplicity of form) and polypragmosyn (meddlesomeness) will not be an efficient substitute" is intended to indicate an intelligently-devised, complex cross-correspondence! But the allusion in that case is obscure and scarcely justified by the facts.

## II. DAWN AND SLEEP.

B 6. April 30, 1911.

*Night the shadow of light  
And life the shadow of death.<sup>1</sup>*

A literary paradox, but the idea is not new.  $\tau\acute{\imath}\varsigma \sigma\delta\epsilon\nu \epsilon\iota \tau\grave{\imath} \zeta\gamma\nu \mu\acute{\imath}\nu \acute{\epsilon}\sigma\tau\iota \kappa\alpha\theta\alpha\epsilon\grave{\imath}\nu,$ <sup>2</sup> etc. Death and his brother sleep. But here to die is to wake and to live is to sleep. There is the other ideal. Give me long rest or death, dark death or dreamful ease.<sup>3</sup> Ulysses and the Lotos Eaters. Beds of amaranth and moly.<sup>3</sup> Comus. Mrs. Verrall and the one horse dawn<sup>4</sup> . . . .

E 2. Ap. 30, 1911.

*Morning sought her Eastern watch tower.<sup>5</sup> Eastward over Surrey stood the full rose of morning.<sup>6</sup> Rising at dawn. Dim mists and twilight phantasies.<sup>5</sup> . . . I forget not, not a shred of life forgot.<sup>7</sup> Consciousness is remembrance. Sleep and unconsciousness. . . .*

In B's script the most prominent ideas are death and sleep, but dawn is also mentioned, "the one horse dawn." In E's script dawn is prominent and sleep is mentioned once. Death is not alluded to, unless we consider it implied in the two quotations from *Adonais*, the secondary title of which is *An Elegy on the Death of John Keats*. Since dawn and sleep are ideas which might naturally occur in conjunction, the coincidence would have been hardly worth mentioning, if no confirmation of it could be found. But E's script of Ap. 28, 1911 (immediately preceding the script of Ap. 30) contains the following passage :

. . . He does but deceive you with his filed tongue.<sup>8</sup> Ulysses.

<sup>1</sup> Swinburne, *Atalanta in Calydon*.

<sup>2</sup> Euripides, *A fragment*; "Who knows but that to live is to die?"

<sup>3</sup> Tennyson, *Lotos Eaters*.

<sup>4</sup> See *Proc. S.P.R.*, Vol. XX. p. 156.

<sup>5</sup> Shelley, *Adonais*.

<sup>6</sup> Meredith, *Diana of the Crossways*.

<sup>7</sup> Browning, *Pauline*.

<sup>8</sup> Said by Henry VIII. of Robert Aske.

The dim-clustered isles in the blue sea.<sup>1</sup> . . . διὰ λαμπροτάτου αἰθέρος βαυνόντες ἀβρῶς.<sup>2</sup> . . .

This script is linked with that of Ap. 30 by the fact that it also contains a quotation from *Pauline*, in which moreover the idea of dawn is implicit. The passage runs:

“Yet say I never morn broke clear as those,  
On the dim-clustered isles in the blue sea.”<sup>3</sup>

The script of Ap. 28 also alludes to Ulysses and contains a quotation from Euripides, so that regarding this script as linked by internal evidence with the succeeding script of Ap. 30, we have a correspondence between both of these and B's script of Ap. 30 in regard to the ideas of dawn, sleep, Ulysses and Euripides.

### III. MOONLIGHT.

“Death and his brother Sleep” (see above, B 6, Ap. 30) are also alluded to in C 2.

*C 2. May 4, 1911.*

“When on my bed the moonlight falls. . . . The words were hard to understand.”<sup>4</sup> . . . Death and Sleep in Homer. The bronze head of “Hypnos” [Sleep]. And all the glimmering moorland rings with jingling bridle reins.<sup>5</sup> . . .

The stanzas from *In Memoriam* include the lines:

When in the down I sink my head,  
Sleep, Death's twin brother, times my breath;  
Sleep, Death's twin brother, knows not Death,  
Nor can I dream of thee as dead.

I can find no other connexion between C 2 and B 6. The coincidence is perhaps slightly strengthened by the fact that C 2 is the first piece of script written by C after Ap. 30,

<sup>1</sup> Browning, *Pauline*.

<sup>2</sup> Euripides, *Medea*; “Stepping delicately through serenest air.”

<sup>3</sup> The quotation from *Pauline* in the earliest script contains implicitly the idea of dawn, explicitly alluded to in the next script; the second quotation leads up to the idea of sleep.

<sup>4</sup> Tennyson, *In Memoriam*, LXVII.-LXIX. C has proceeded on a slightly different system from the other writers, heading her scripts with quotations of some length, not mere phrases.

<sup>5</sup> Tennyson, *Sir Launcelot and Queen Guinevere*.

the date of B 6, her previous script being dated Ap. 11, so that the allusion to *In Memoriam* may be said to have emerged at the first opportunity.

Moreover C 2 contains a point of connexion with E 4, written on the same day, and the two coincidences in C 2,—(a) with B 6, (b) with E 4,—may be regarded as corroborating one another.

*E 4. May 4, 1911.*

*Moonlight cold which maketh mad.*<sup>1</sup> The moon on the sea shore making the sand grey. . . .

C 2 begins :

When on my bed the moonlight falls,  
and the stanzas quoted include the lines,

The mystic glory swims away ;  
From off my bed the moonlight dies.

In both scripts therefore—C 2 and E 4—it is the opening phrase that introduces the idea of moonlight. There is no further connexion between these two scripts, but E 4 (May 4) contains the words "A gipsy with fair hair. Gipsy dress," and C's next script (C 3, May 10) opens with a quotation from Borrow's *Lavengro* and turns entirely on the idea of gipsies. I should not have thought this last coincidence worth mentioning at all if it had not been for the strong emphasis on "gipsies" in C's script. The word "moonlight"<sup>2</sup> only occurs in one other script, D 2, where it occurs twice.

*D 2. Ap. 13, 1911.*

. . . People driving home by moonlight. . . . What does moonlight do to people?

The question with which this script closes is appropriately answered by the opening phrase of E 4 on May 4, "Moonlight cold which maketh mad." The only other connexion that I can see between D 2 (Ap. 13) and E 4 is that E 4 contains the phrase "a road in Sussex," and D 2 was written in Sussex, as were all D's scripts. There is no other allusion to Sussex in any of the scripts.

<sup>1</sup> Browning, *Paracelsus*.

<sup>2</sup> The word 'moon' occurs in two of B's scripts, which do not appear to be otherwise connected with the scripts discussed in this section.

Summing up then, we have in B 6 (Ap. 30) an allusion to "Death and his brother Sleep," which forms part of a correspondence with E's script of the same date. On May 4, C, in the next piece of script written by her after Ap. 30, alludes to "Sleep, Death's twin brother," and this script is connected through the idea of "moonlight" with E's script of the same date. Or, putting it in another way, B 6 and C 2, which are connected with one another by the allusion to "Death and his brother sleep," are each connected with a contemporary script by E. "Moonlight" which forms the connecting link between C and E is also referred to in D 2, the closing words of which are in the form of a question appropriately answered by the opening words of E 4.

#### IV. "ONE OF OUR CONQUERORS."

*E 5. May 9, 1911.*

*A pure polar aristocracy inflicting the woes of wintriness upon us.<sup>1</sup>* L'Île des Pingouins. The Budget of 1909. . . . A night of May leaning upon June is no more than a deliberate wink.<sup>2</sup>

*F 4. May 9, 1911.*

*Mark me; it will all end in satire upon poor old England.<sup>3</sup>* Juvenal. . . .

E 5 and F 4, both written on May 9, both quote from Meredith's *One of Our Conquerors*. The two quotations are not from the same part of the book, and there is no connexion of thought between them. The only other link between these two scripts—a slight one—is that F's quotation turns on the notion of satire upon England, the idea of satire being repeated in the allusion to Juvenal. E refers to *L'Île des Pingouins*,<sup>4</sup> an example of satire, and in particular of satire upon France.

E 5 opens and closes with a quotation from Meredith, the opening quotation being from *Beauchamp's Career*. This novel is also mentioned in E's first script, part of which has been already quoted (see p. 160). It ends with the words "The love scene in 'Lord Ormont and his Aminta.' Sailor Nevil Beauchamp. A midshipman." E 1 may therefore be regarded

<sup>1</sup> Meredith, *Beauchamp's Career*.

<sup>2</sup> Meredith, *One of Our Conquerors*, chap. xiv.

<sup>3</sup> Meredith, *One of Our Conquerors*, chap. xix.

<sup>4</sup> By Anatole France.

as connected by internal evidence with E 5. The only possible connexion I can trace between E 1 and F 4 is that they both refer implicitly to Henry VIII., E 1 in the words:

. . . The destruction of monasteries. Robert Aske. He does but deceive you with his filed tongue. . . .<sup>1</sup>

and F 4 in the words:

. . . Wolsey. Richard<sup>2</sup> Cromwell being mixed up with Oliver Cromwell. "Had I but served my God as I have served my king." . . .<sup>3</sup>

The force of the coincidence is diminished in this case by the fact that (a) F wrote two other scripts on May 9, which have no connexion with E 5. F 4 is the earliest of the three scripts written on that day; the second, F 5, is dealt with below; (b) E mentions Meredith in one other script and F mentions him in two other scripts, besides those quoted above.

#### V. "MY HAIR IS GREY BUT NOT WITH YEARS."

*A 4. Ap. 20, 1911.*

*My hair is grey but not with years.<sup>4</sup> Grey cats, grey beard—Beardsley. Burnt Island—a silver gem set in the circling sea<sup>5</sup>—circular tours to all parts of the island. The Isle of Wight... the murmuring pines and the hemlock.<sup>6</sup> Socrates... my bark is on the sea<sup>7</sup>... shipmoney.... Troutbeck....*

*F 5. May 9, 1911.*

*Nor does old age a wrinkle trace more deeply than despair.<sup>8</sup> Time writes no wrinkle on thy azure brow.<sup>9</sup> Yet even despair itself is mild.<sup>10</sup> Allan of the bloody harrow. Suicide. The man who meets me periodically in Holborn and asks the way to the river. "One more unfortunate"<sup>11</sup> etc. Is it right to rescue a suicide?.... Kiss me, Hardy.<sup>12</sup> Super Dreadnoughts. Lord Charles Beresford.... Cicero's *De Senectute*.... The white has left your teeth and settled on your brow.<sup>13</sup>*

<sup>1</sup> Said by Henry VIII. of Robert Aske.

<sup>2</sup> This name is a slip of the memory on F's part. Evidently it is Thomas Cromwell that he has in mind.

<sup>3</sup> Said by Wolsey, the "king" being Henry VIII.

<sup>4</sup> Byron, *Prisoner of Chillon*.      <sup>5</sup> Shakespeare, *Richard II.* (misquoted).

<sup>6</sup> Longfellow, (misquoted).      <sup>7</sup> Byron, *Poem addressed to Thomas Moore*.

<sup>8</sup> Scott, *Marmion*.      <sup>9</sup> Byron, *Childe Harold*.

<sup>10</sup> Shelley, *Stanzas written in dejection near Naples*.

<sup>11</sup> Hood.

<sup>12</sup> Nelson's last words.

<sup>13</sup> Conington's Translation of Horace.

There is no coincidence of dates between these scripts, but there are three or perhaps four coincidences of topic. They both open with a quotation describing how unhappiness may produce the same physical effects as old age; A's quotation is from Byron, whom he quotes again in connexion with the sea in a later passage of the script; F's quotation is from Scott, but is immediately followed by a quotation from Byron about the sea. Both writers make other allusions to the sea and ships. There is perhaps a further connexion through the idea of suicide. In F's script suicide is mentioned with some emphasis:

. . . suicide. The man who meets me periodically in Holborn and asks the way to the river. 'One more unfortunate'<sup>1</sup> etc. Is it right to rescue a suicide? . . .

A's script contains two allusions which might easily be associated with the idea of suicide.

(a) "The hemlock. Socrates."

The fact that the suicide was in this case compulsory weakens the connexion of thought with F.

(b) Troutbeck.

Mr. John Troutbeck is well known as the Coroner for Westminster. If F's acquaintance in Holborn had drowned himself in the river (clearly F credited him with this purpose) it would most probably have fallen to Mr. Troutbeck's lot to hold the inquest over his remains.

#### CONCLUSION.

The above are the only coincidences which seem to me worth recording. Other very slight connexions occur, but they do not even approximate to the standard of the simplest cross-correspondences. The question now arises: is there anything in these coincidences which could possibly be interpreted as indicating intelligence or design?

In the *Second Report on Mrs. Holland's Script* (*Proc. S.P.R.*, Vol. XXIV., pp. 258 ff.) Miss Johnson divides cross-correspondences into two kinds: those of the target-type, where we find more or less successful shots at the same idea in several scripts, and those in which the scripts "present the appearance . . . of a mosaic, . . . showing unmistakeable traces of a pattern, and that

<sup>1</sup> The poem describes a girl who has drowned herself.

pattern filled in by several different hands, whose efforts overlap, but each of whom contributes something different from that contributed by any of the others." Miss Johnson goes on to point out that "we find a number of gradations between [these two types]."

As I have already indicated, cross-correspondences of the most complex type, where we have "strong evidence of the design or agency of some intelligence which was cognisant of the whole scheme, as finally revealed," and where it is "difficult to attribute so complete a knowledge of [the scheme] to the subliminal consciousness [of any one of the automatists concerned]," are not to be found in the imitation scripts. In their case the connexions are mostly of the simplest "target type." The best shots perhaps are the two allusions to *One of Our Conquerors*. It is a curious coincidence that two writers should quote from the same not very widely-read novel on the same day, but it does not suggest anything beyond chance, especially when we take into account that both the writers in question—as is shown by their scripts—have Meredith often in their thoughts. There is moreover a lack of design shown in the absence of any connexion between the two quotations, and what we may call by analogy the attempt to introduce a second connexion through the idea of 'satire' must be considered a *coup manqué*. Again in the scripts which I have analysed in §§ I., II. and V., there are coincidences, sometimes fairly close coincidences, of topic, but there is no evidence of design, and the scripts are in no way complementary to one another; they do not contain utterances incomplete in themselves, but forming, when united, an intelligible and coherent whole.<sup>1</sup>

The incident most deserving the name of a cross-correspondence is the one described in § III. p. 161, centring round the idea of 'moonlight.' I do not claim for this 'cross-correspondence' that it is an ambitious effort, but it is successful so far as it goes. Assuming, for the moment, a supernormal agency, this agency may with some plausibility be found in the subconscious mind of D, as a consideration of dates will show. On Ap. 13 D's script closes with the question "What

<sup>1</sup> Unless we admit the allusions to suicide (see above). There is no apparent significance in the name Troutbeck in A's script, unless it is to be considered in connexion with F's script.

does moonlight do to people?" On May 4 C and E both begin their scripts with allusions to moonlight. Design might be argued from the following considerations: (1) the form of E's allusion to moonlight, which supplies the answer to D's question; (2) the position of the question and answer, the one at the end, the other at the beginning of a script; (3) the fact that the allusion to moonlight in C's script (again in the opening words) is made through a quotation, which includes the phrase "Sleep, Death's twin brother," one of the elements contributing to a coincidence between two scripts of B and E on Ap. 30; (4) the fact that the word 'moonlight' does not occur in any other of the thirty-six scripts under consideration, and therefore we have no irrelevant allusions to discount.

I assumed here, for the sake of argument, the intervention of a supernormal agency; setting aside this assumption, as we are bound to do according to the hypothesis upon which this whole experiment is founded, the conclusion to be drawn from this incident is that pure chance will occasionally give us a fairly good 'cross-correspondence' of a simple type. But after all necessary discount for this possibility has been made, the evidence for the intervention of some supernormal agency in the production of automatic script remains but little affected.

#### APPENDIX.

*A. 4. Ap. 20, 1911. 9.37 p.m.—9.48.*

*My hair is grey but not with years.<sup>1</sup>—Grey cats, grey beard, Beardsley, Burnt island. A silver gem set in the circling sea<sup>2</sup> circular tours to all parts of the island. The Isle of Wight. Lyndhurst. Forest, the murmuring pines and the hemlock.<sup>3</sup> Socrates, Euripides, long enough soaked in tradition tradition—prodigion—prodigion catch my soul but I do love thee.<sup>4</sup> Love me love my dog. Not if he barks—my bark is on the sea—<sup>5</sup> or on the C? C minor—a musical bark my hounds are bred out of the Spartan kind with ears<sup>6</sup>—but they do not hear their own horrid noise. Noys—shipmoney—paper-money—a fivepound note and a fivepound trout. Troutbeck—Trinity Hall—Six Mile Bottom. Burned after them to the bottomless pit.<sup>7</sup>*

<sup>1</sup> Byron, *Prisoner of Chillon*.      <sup>2</sup> Shakespeare, *Richard II.*, misquoted.

<sup>3</sup> Longfellow.

<sup>4</sup> Shakespeare, *Othello* altered.

<sup>5</sup> Byron. Poem addressed to Thomas Moore.

<sup>6</sup> Shakespeare, *Mids. Night's Dream*.

<sup>7</sup> Milton, *Paradise Lost*.

*A. 5. Ap. 21, 1911. 11.53 a.m.—11.9 p.m.*

*Trochee trips from long to short.<sup>1</sup>—Trips him up and sends him flying off to Hell a Manichee<sup>2</sup> ee—ee—eerie effects are not always to be got by closing the shutters. The Shutters At Last: A tale of the City.<sup>3</sup> A Tale of Two Cities. One little two little, little did I think or do I think. I do not think at all. Thoughts that do often lie<sup>4</sup>—that they do—lie all the time—but not too deep for laughter. We look before and after<sup>5</sup>—rafter—hams swinging on the rafters—smoke of incense—dust and damp—Dampschiff—Lago di Como—Pliny the Youngest—the youngest daughter of Locrine<sup>6</sup>—Lucretian hexameters would not do it nor Virgilian for the matter of that—it is entirely a question of polyschematism and polypragmosyny will not be an efficient substitute—tu quoque, Brute—Bazzard<sup>7</sup>—but that is not probable—mystery that is the important word—Bacon and so ham again.*

*B. 3. Ap. 21, 1911.*

*Long is the way and hard that out of Hell leads up to Heaven.<sup>8</sup> Facilis descensus Averni. Sed revocare gradum.<sup>9</sup> Flectere si nequo superos Acheronta movebo.<sup>10</sup> Lethe. Poppies. Bees round the lilies.<sup>11</sup> Sweet thoughts would swarm as bees around their Queen.<sup>12</sup> Maeterlinck.<sup>13</sup> Bee disease. The Imperial College of Science.<sup>14</sup> Victoria and Albert Museum. Salting Collection of Oriental China.<sup>15</sup> Blue and white. Defects of colour vision.<sup>16</sup> And make the green one red.<sup>17</sup> College days.<sup>18</sup> Eheu fugaces.<sup>19</sup>*

<sup>1</sup> Coleridge.

<sup>2</sup> Browning, *The Spanish Cloister*.

<sup>3</sup> R. L. Stevenson, *The Wrong Box*.

<sup>4</sup> Wordsworth, *Ode on Intimations of Immortality*.   <sup>5</sup> Shelley, *The Skylark*.

<sup>6</sup> Milton, *Comus*; “The virgin daughter of Locrine.”

<sup>7</sup> The allusion is to *The Mystery of Edwin Drood*, by Charles Dickens.

<sup>8</sup> Milton, *Paradise Lost*.

<sup>9</sup> <sup>10</sup> <sup>11</sup> Virgil and Virgilian allusions. “Easy is the descent to Avernus, but to retrace our steps [is not easy.]” “If I cannot persuade the powers of Heaven, I will move Hell.”

<sup>12</sup> Tennyson’s *Princess*. This line has a special association for me.

<sup>13</sup> Allusion to Maeterlinck’s book on bees.

<sup>14</sup> The Imperial College, of which I am a Governor, was recently appealed to for help in the investigation of the bee disease.

<sup>15</sup> The Victoria and Albert Museum is close to the Imperial College of Science, and not long ago I visited the Salting Collection there.

<sup>16</sup> I have a peculiarity of colour vision and one of the Professors of the Imperial College has lately been using me as a subject for experiments.

<sup>17</sup> Shakespeare, *Macbeth*.

<sup>18</sup> I remember a friend of mine at College on reading this passage from Shakespeare misunderstood it and asked, “What does the green one mean?”

<sup>19</sup> Horace, *Odes*; “Fugitive, alack.”

B. 6. April 30, 1911.

*Night, the shadow of light  
And life the shadow of death.<sup>1</sup>*

A literary paradox, but the idea is not new. τίς ολδεν εἰ τὸ ζῆν μέν ἐστι κατθανεῖν<sup>2</sup> etc. Death and his brother Sleep. But here to die is to wake and to live is to sleep. There is the other ideal. Give me long rest or death, dark death or dreamful ease.<sup>3</sup> Ulysses and the Lotos Eaters. Beds of amaranth and moly.<sup>3</sup> Comus. Mrs. Verrall and the one-horse dawn. The Cambridge Senate-house. Oh, thou hateful examination.

O cuckoo, shall I call thee bird  
Or but a wandering voice?  
State the alternative preferred  
With reasons for your choice.<sup>4</sup>

C 2. May 4, 1911. 10.40 a.m.

Tennyson. *In Memoriam. Stanzas LXVII-LXIX.* "When on my bed etc," to "The words were hard to understand."

Clifton. The school I chose for W. The sorrow that people have to pass through turning into something better than sorrow. E. R. A. (a pseudonym initial for the name of a friend connected with Clifton.) Death and Sleep in Homer. The bronze head of "Hypnos." "And all the glimmering moorland rings with jingling bridle reins." "And dear as sacramental wine to dying lips was all he said." A dream of Mrs. M— about the sacrament of the Eucharist connected with S.P.R. work. The sacramental view of things generally. The influence on a poet of his own phrases and cadences. A theory of B. C.'s about this.

Finished at 10.50 a.m.

C. 3. May 10, 1911. 10.20 p.m.

Borrow. *Lavengro. c. XXXII First par.* "Tanner . . . a little child."

"Except ye become as little children." Taverner. Tavern. "Pub" Browning's Flight of the Duchess. The gipsy life over all the world. Scholar gipsies. Am I a humble member of that noble guild? The deciphering of scripts. One's fancy might lead one as wrong as Borrow's led him in his derivations. "Chikno" what an odd word. Did Borrow get anything out of that? How hard it

Swinburne, *Atalanta in Calydon.*

<sup>1</sup> Euripides, *A fragment*; "Who knows but that to live is to die."

<sup>2</sup> Tennyson, *Lotos Eaters.*

<sup>3</sup> From *Punch.*

is to analyse the charm of Borrow's style. Is it the easy union of colloquialism, scholarly phrases, and a far-wandering fancy? Like the children I can't think of any more to say.

*D. 2. Ap. 13, 1911. 8.50—9.5 p.m.*

*Ah happy happy boughs.<sup>1</sup>* A vase with boughs across it. Urns upon tea tables. Village feasts. Beasts bought at a fair. Gilt gingerbread. People driving home by moonlight. Murder at cross-roads in Devonshire. A postman.<sup>2</sup> Letters only carried very seldom to farms. A farm on the top of a moor. Barrows. Hidden treasures. People rewarded who find treasure. Probably old women get coins and hoard them.<sup>3</sup> Make legends. The things poor people value. A toby jug. In Holland there are china pots for bulbs. Tulips. Hundreds of pounds paid for tulips once. Trees would be expensive if they were rare. Trees look prehistoric. Prehistoric animals waved trunks like branches. They walked slowly.<sup>4</sup> Moving trees. Pictures with lances. Policemen ridiculous. Policemen at home. Sleep by day. Eyes must get weak. What does moonlight do to people?

*E. 1. Ap. 28, 1911. 10.20 a.m.—10.40.*

*A hidden brook in the leafy month of June.<sup>5</sup>* A copse with primroses. A stream with a sweet inland murmur.<sup>6</sup> Tintern Abbey. Westminster Cathedral at High Mass.<sup>7</sup> The opening chapters of "Sybil." The destruction of monasteries. Robert Aske. He does but deceive you with his filed tongue.<sup>8</sup> Ulysses. The dim clustered isles in the blue sea.<sup>9</sup> A. C. at Athens.<sup>10</sup> διὰ λαμπροτάτου αἰθέρος βαυνόντες ἀβρῶς.<sup>11</sup> They take a beautiful pride in their bodies.<sup>12</sup> Swimming. The love scene in "Lord Ormont and his Aminta." Sailor Nevil Beauchamp. A midshipman.

<sup>1</sup> Keats, *Ode to a Grecian Urn*.

<sup>2</sup> This is a memory of a story about a murdered postman. I can't remember what.

<sup>3</sup> Coins had been found at Aldeburgh.

<sup>4</sup> Some one had been describing prehistoric animals.

<sup>5</sup> Coleridge, *Ancient Mariner*.

<sup>6</sup> Wordsworth, *Tintern Abbey*.

<sup>7</sup> I had been in Westminster Cathedral the day before.

<sup>8</sup> This is (roughly) what Henry VIII. said of Robert Aske.

<sup>9</sup> Browning, *Pauline*.

<sup>10</sup> I had a postcard from her by the morning post.

<sup>11</sup> Euripides, *Medea*; (The order is wrong.) "Stepping delicately through serenest air."

<sup>12</sup> John Masefield, *Captain Margaret*, which I had lately read. He is speaking of the settlers in Virginia.

*E. 2. Ap. 30, 1911. 8.45 p.m.—9 p.m.*

*Morning sought her eastern watchtower.<sup>1</sup> Eastward over Surrey stood the full rose of morning.<sup>2</sup> Rising at dawn. Dim mists and twilight fantasies.<sup>3</sup> A road that goes somewhere.<sup>4</sup> Childe Roland. A hillside with cropped grass. Let the mountain winds be free to blow against thee.<sup>5</sup> A mountain in Wales. Mental pictures of places. I forget not, not a shred of life forget.<sup>6</sup> Consciousness is remembrance. Sleep and unconsciousness. The look of the sunlight on the grass to-day. A cornfield in Herefordshire with a stile in the foreground. Brilliant light. Red earth.*

*E. 4. Midnight—12.10 May 4, 1911.*

*Moonlight cold that maketh mad.<sup>7</sup> The moon on the sea shore making the sand grey. The sun's track on the sea. Cornelians. A red necklace with a glow in it. Jewels and the wearing of them. A girl in an evening dress getting into a car in Northumberland Avenue. Suffrage processions. Gulls flying over the Thames. The first swallow. Swallow, my sister, oh fleet sweet swallow.<sup>8</sup> A road in Sussex. A gipsy with fair hair. Gipsy dress. Women wearing gold chains. But a woman among all these I have not found.<sup>9</sup> An old fairy story about princesses standing in a row and a prince choosing. Andrew Lang. Holes and corners of literature. A sonnet of W. S. Blunt. Do animals laugh?*

*E. 5. May 9, 1911. 10.40—10.55.*

*A pure polar aristocracy, inflicting the woes of wintriness upon us.<sup>10</sup> L'Île des Pingouins. The Budget of 1909. Storms in tea-cups. The difficulties of political prophecy. The Comments of Bagshot.<sup>11</sup> The keeping of diaries. Children's samplers worked in wool. A country flower show. The melancholy of summer evenings. When pleasant thoughts bring sad thoughts to the mind.<sup>12</sup> Thin white dresses. The end of Prince Otto.<sup>13</sup> A field of sorrel and marguerites. Hop-bine yaller and wood-smoke blue.<sup>14</sup> Kipling and*

<sup>1</sup> Shelley, *Adonais*.

<sup>2</sup> Meredith, *Diana of the Crossways*.

<sup>3</sup> "Twilight fantasies" is from *Adonais* in the stanza before "morning, etc."

<sup>4</sup> An old phrase I had to describe a road I liked.

<sup>5</sup> Wordsworth, *Tintern Abbey*.      <sup>6</sup> Browning, *Pauline*.

<sup>7</sup> Browning, *Paracelsus*; "Over the seas our galleys went."

<sup>8</sup> Swinburne, *Itylus*.

<sup>9</sup> Ecclesiastes, vii. 28.

<sup>10</sup> Meredith, *Beauchamp's Career*.

<sup>11</sup> I reminded myself of Bagshot here. The *Comments of Bagshot* were then appearing in the *Westminster Gazette*.

<sup>12</sup> Wordsworth surely?

<sup>13</sup> By R. L. Stevenson.

<sup>14</sup> Kipling, "Oh I'm just in love with all these three."

India. Heat and tropical forests. Liberty's summer sales. A night of May leaning upon June is no more than a deliberate wink [of the eye of light].<sup>1</sup>

*F. 4. May 9, 1911. 8.55—9.10 p.m.*

*Mark me; it will all end in satire upon poor old England.*<sup>2</sup> Juvenal. Professor Mayor. The Great Court at Trinity Cambridge. Christ Church. Wolsey. Richard Cromwell being mixed up with Oliver Cromwell. "Had I but served my God as I have served my king." Charles I. Macaulay's History. Macaulay's Notebooks. Gladstone. His statue in the Strand. Ireland. The Veto Bill. Little Englandism. Satire and Satyr. Statue of satyr and nymph. Who will be the next sculptor elected to the Academy? Havard Thomas. Humbug in art. "Milton thou shouldst be living at this hour."<sup>3</sup> "The silence that is in the starry heavens, The peace that dwells among the lonely hills."<sup>4</sup>

*F. 5. May 9, 1911. 9.20—9.30 p.m.*

"Nor does old age a wrinkle trace more deeply than despair."<sup>5</sup> "Time writes no wrinkle on thine azure brow."<sup>6</sup> Yet even despair itself is mild.<sup>7</sup> Allan of the bloody harrow<sup>8</sup>—suicide. The man who meets me periodically in Holborn and asks the way to the river. "One more unfortunate"<sup>9</sup> etc. Is it right to rescue a suicide? Religion. Sylvester Horne. Politics in the pulpit. My brother's portrait of him. His father-in-law Cozens Hardy. "Kiss me, Hardy."<sup>10</sup> Super Dreadnoughts. Lord Charles Beresford. The Academy Banquet. Aged picture buyers who attend. Cicero's *De senectute*. Macmillan the publisher. Tennyson. "The white has left your teeth and settled on your brow."<sup>11</sup>

#### NOTE ON THE ABOVE PAPER.

BY ALICE JOHNSON.

After Miss Verrall's paper was written, proofs of it were sent to the six writers concerned in the experiment. One of them,

<sup>1</sup> Meredith, *One of Our Conquerors*; ch. xiv.

<sup>2</sup> Meredith, *One of Our Conquerors*, p. 186, Chap. 19, near end.

<sup>3</sup> Wordsworth, *Sonnet*.

<sup>4</sup> Wordsworth, *Song at the Feast of Brougham Castle*. "The silence that is in the starry sky, The sleep that is among the lonely hills."

<sup>5</sup> Scott, *Marmion*, 28. <sup>6</sup> Byron, *Childe Harold*.

<sup>7</sup> Shelley, *Lines written in dejection near Naples*.

<sup>8</sup> Lord Saltoun's *Memoirs*. <sup>9</sup> Hood. <sup>10</sup> Nelson's last words.

<sup>11</sup> Conington's Translation of Horace.

since seeing the proofs, has told me of certain circumstances which suggest that some of the coincidences detected by Miss Verrall are not merely accidental, but due to telepathy. With a view to testing this interpretation, I shall be glad if any readers of the *Journal* (not only the six writers) will let me know if they find in the scripts here printed phrases that seem to have a special appropriateness to themselves. It is clear that if the scripts fit the circumstances of several persons equally well, as is perhaps not unlikely to be the case in such various and discursive productions, this would increase the probability that the appropriateness in any one case is accidental.

#### CASE.

##### P. 282. Dream.

The following case of a fulfilled prediction of death was sent to us by Mr. Severin Lauritzen, an Associate of the Society. The fact that Mr. Lauritzen knew of his friend's wish to die, and often recalled the latter's remark that he "would soon be free," detracts from the evidential force of the premonition; but we print the case as an instance of a remarkable coincidence, unusually well attested.

Mr. Lauritzen writes:

HOLTE, DENMARK, October 21st, 1911.

I had a friend, Mr. F. F., who once in conversation said to me: "Well, it cannot be long now before I shall be free," meaning, "before I shall die." About a year later I dreamt that he said to me: "Well, in four years I shall be free," giving no date in my dream. He died February 11th, 1911, 11.30 A.M., from heart and kidney trouble, 64 years old, very nearly four years and four days after my dream.

I enclose a leaf cut from a memorandum book in which I wrote a note of my dream a few days after its occurrence. The first few words I translate literally:

"Sunday, February 10th, 1907.—About three days ago I dreamt that F. F. full of joy told me that he should be free in four years."<sup>1</sup>

<sup>1</sup>Of this contemporary note, sent to us by Mr. Lauritzen, we obtained an independent translation, as follows: "Sunday, Feb. 10, 1907. About three days ago I dreamt that F. F. expressed his joy at the prospect of being free from this life in four years. There was nothing remarkable in this dream, because F. F. had last summer quite quietly let fall the words that he hoped soon to be set free, or something like it. . . .

The rest of the note says only that the dream would not seem very remarkable, because F. F. last year had remarked that he should soon be free; that another acquaintance from our college days, who died many years ago, also appeared in the dream; that this man looked very strong and healthy, though when living he looked very frail and delicate; and that I never felt specially attached to him and very seldom thought of him.

My dreams are of the common vague and blurred kind, but the more I thought of this dream the more I felt impressed by it, so in a few days it became quite clear to me that I ought to take it down on paper. Having done this, I at once made one of my daughters, Miss Helga Lauritzen, and my son-in-law, Mr. J. A. Kemp, read the note and sign it. At the foot of it you will find written  
*Read 10/2 07. [Signed] Helga Lauritzen. J. A. Kemp.*

The point that impressed me most was the vivid distinctness of the information about "the four years." I remember that I was startled—even in the dream—with this distinctness, because I had often recalled F. F.'s utterance the year before my dream, that he should soon be free, and whenever it came into my head I found myself adding "I wonder when."

Mr. F. F., a lonely man of ample means, never married, and lived in a big villa at the sea shore some seventeen miles in a straight line from my residence. He was a deep thinker, keen and witty, and lived only for his philosophy. This was of a very original sort, void of all prejudices, following no old grooves, and he would prosecute his ideas "to the bitter end" in all its logical consequences. He often astonished me with the results of his pure thinking, because they coincided in many respects with my own, only arrived at by studying facts from psychical research. This is a *very* uncommon thing, I believe. Still he hated—curiously enough—what he called Spiritism, though he knew next to nothing of it and absolutely nothing of psychical research. He was rarely ill and never called a physician himself. In his last illness, when his friends forced one upon him, he treated him rather *de haut en bas*, to tell the truth. He astonished this physician by saying: "I am most curious as to finding out soon what the next life is really like." Once he said to me and other friends assembled: "If you told me I was to die in ten minutes, I should die in five for joy." Of course, I could not but think of Dr. Hodgson, who could "hardly wait to die," but he was a psychical researcher, F. was not. From this you will understand that Mr. F. was no common man. I and

my family were the only people in all the world he felt really attached to.

I only mention these circumstances because some will think, perhaps, that it is somewhat significant that just this man should figure in, or impress me in, *the only dream in my life I ever deemed worthy of being written down*, and that this dream should turn out to be veridical.

I add a fresh corroboration from Miss H. L. and Mr. J. A. Kemp.  
S. LAURITZEN.

HOLTE, October 21st, 1911.

We corroborate the above. The signatures on the note-book leaf are ours. We never heard that Mr. Lauritzen ever wrote down any other dream.

HELGA LAURITZEN.  
J. A. KEMP.

Mr. Lauritzen sent us part of a Danish newspaper, the *Nationaltidende*, of Feb. 15, 1911, which contains an announcement of the death of Mr. F. F. on Feb. 11, 1911. In reply to a question, he wrote:

October 28th, 1911.

You ask me whether Mr. F. knew anything about my dream. No, nothing whatever. In more than one respect it would not have been expedient or wise to tell him, so I took care not to do it. And nobody else could tell him, not even the two witnesses who signed the note in my note-book, because when I had written the note I presented it to them in a casual way, simply asking them to read and sign it. They thought so little of it that they forgot all about it until I again presented it to them when Mr. F. got dangerously ill. Only then they remembered that they had read and signed it themselves. And in his last illness Mr. F. admitted none of his friends to his bedside; only the doctor and the women who nursed him were there. In fact I was somewhat rebuked by all of my family that I never mentioned my dream; if I had, they said, they might possibly have been able to do more for him during the last years of his life. But I don't think it would have made any difference—"Wenn die Herren vom Rathause kommen, sind sie am klügsten!" as the Germans say.

S. LAURITZEN.

## SUPPLEMENTARY LIBRARY CATALOGUE.

- Books added to the Library since the last list, JOURNAL for December, 1910.*
- \*\*Allbutt (Sir Clifford, K.C.B., M.D.), and Others. Medicine and the Church. London, 1910.
- \*\*An Adventure. London, 1911.
- \*\*Barrett (Prof. W. F., F.R.S.), Psychical Research. Home University Library Series. London, 1911.
- Bergson (Prof. Henri), Creative Evolution. Translated from the French by Arthur Mitchell. London, 1911.
- Matter and Memory. Translated from the French by Nancy Margaret Paul and W. Scott Palmer. London, 1911.
- Time and Free Will. An Essay on the Immediate Data of Consciousness. Translated from the French by F. L. Pogson. London, 1910.
- \*Bruce (H. Addington), Scientific Mental Healing. Boston, 1911.
- \*\*Carrington (Hereward), Death: its Causes and Phenomena. London, 1911.
- \*\*Cauzons (Th. de), La Magie et la Sorcellerie en France. Vol. III. Paris [n.d.]
- Constable (F. C.), Personality and Telepathy. London, 1911.
- Dickinson (G. Lowes), Religion and Immortality. London, 1911.
- Ellis (Havelock), The World of Dreams. London, 1911.
- \*Flournoy (Prof. Th.), Esprits et Médiums. Geneva and Paris, 1911.
- Spiritism and Psychology. Translated, abridged, and with an Introduction by Hereward Carrington. London and New York, 1911.
- Freud (Dr. Sigmund), Die Traumdeutung. Third Edition. Leipzig and Vienna, 1911.
- \*\*Hill (J. Arthur), New Evidences in Psychical Research. London, 1911.
- \*\*Kilner (Walter J., M.B.), The Human Atmosphere. London, 1911.
- \*\*Klinckowstroem (Count C.), Bibliographie der Wünschelrute. München, 1911.
- +Leger (J. A.), John Wesley's Last Love. London, 1910.
- Lombroso (Prof. Cesare), Handbuch der Graphologie. Leipzig [n.d.]
- \*M'Dougall (W., M.B.), Body and Mind. A History and a Defence of Animism. London, 1911.
- Migne (M. l'Abbé), Dictionnaire de Mystique Chrétienne, ou Essai d'Encyclopédisation Historique et Méthodique. Paris, 1858.
- Dictionnaire des Sciences Occultes. 2 vols. Paris, 1846 and 1848.
- \*Moore (W. Usborne), Glimpses of the Next State. London, 1911.
- Sanday (William, D.D.), Personality in Christ and in Ourselves. Oxford, 1911.
- Sharp (Elizabeth A.), William Sharp. A Memoir. London, 1910.
- Underhill (Evelyn), Mysticism. A Study in the Nature and Development of Man's Spiritual Consciousness. London, 1911.
- Vaschide (N.), Les Hallucinations Télépathiques. Paris, 1908.
- \*\*Viollet (Dr. Marcel), Spiritism and Insanity. Translated from the French. London, 1910.

\* Presented by the Author.

\*\* Presented by the Publishers.

† Presented by Rev. A. T. Fryer.

# JOURNAL

OF THE

## Society for Psychical Research.

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The next Meeting of the Society will be announced in the  
"Journal" for February.

## NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in Black Type.*

*Names of Associates are printed in SMALL CAPITALS.*

- P**RING, C. H., 278 Old Kent Road, London, S.E.  
**B**OOTHROYD, A. E., 12 Temple Fortune Lane, Hampstead Garden  
Suburb, London, N.W.  
**D**EVERELL, FRANCIS, SE Portman Mansions, Baker Street, London, W.  
**H**IMES, PROFESSOR C. F., 170 W. Louther Street, Carlisle, Pa.,  
U.S.A.  
**H**UTTON, E. CHARLES F., 5 Church Street, Cape Town, South Africa.  
**M**ERWIN, MISS MARY F., 668 Hancock Street, Brooklyn, N.Y.,  
U.S.A.  
**M**ISTRI, JEEJEEBHoy P., Hon. Sec. of the Jamsetjee Nesserwanjee  
Petit Institute, Hornby Road, Bombay, India.  
**M**ONTGOMERY, MRS. W. H., Byways, Exmouth, Devon.  
**W**ALKER, MRS., 28 St. Andrew's Mansions, Dorset Street, London, W.

## MEETING OF THE COUNCIL.

THE 112th Meeting of the Council was held at 20 Hanover Square, London, W., on Wednesday, December 6th, 1911, at 6 p.m.; MR. GERALD W. BALFOUR in the chair. There were

also present: Mr. W. W. Baggally, Professor W. F. Barrett, the Hon. Everard Feilding, Sir Lawrence J. Jones, Mr. J. G. Piddington, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, and Mrs. A. W. Verrall; also Miss Alice Johnson, Research Officer.

The Minutes of the last Meeting of the Council were read and signed as correct.

One new Member and eight new Associates were elected. Their names and addresses are given above.

The monthly accounts for October and November, 1911, were presented and taken as read.

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#### PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 38th Private Meeting of the Society for Members and Associates only was held in the Council Chamber at 20 Hanover Square, London, W., on Wednesday, December 6th, 1911, at 4 p.m.; MRS. HENRY SIDGWICK in the chair.

MR. W. W. BAGGALLY read a report on "Sittings with Charles Bailey, the Australian Apport Medium," which will be printed later.

PROFESSOR W. F. BARRETT, F.R.S., read the paper on "Some Recent Hypnotic Experiments," which is printed below.

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#### SOME RECENT HYPNOTIC EXPERIMENTS.

By PROFESSOR W. F. BARRETT, F.R.S.

DURING a visit to Sweden last September, Dr. Sydney Alrutz—who is lecturer on psychology at the University of Upsala, an Hon. Associate of the S.P.R., and Hon. Sec. of the Swedish Institute for Psychological Research—kindly invited me to spend a day or two with him in order to witness some experiments on a good hypnotic subject who had been under his treatment. Accordingly I went to Upsala, and heard from Dr. Alrutz that nearly twelve months before he had cured, by means of hypnosis, a labouring man, who had for some time previously been incapacitated from work by a complication of hysteria and neurasthenia with other disorders. The man was so grateful for the wonderful and complete cure of the distressing nervous symptoms which had been wrought and for his restoration to health

and work, that he placed himself at the disposal of Dr. Alrutz for experimental investigation, and for several months Dr. Alrutz had hypnotised the man regularly.

In the course of these experiments Dr. Alrutz was led to reconsider the theory of the older mesmerists that the *analgesia*, or entire freedom from pain, which could be locally induced in the subject, was not necessarily due to suggestion but to some specific emanation from the fingers of the mesmeriser. Furthermore, Dr. Alrutz believed that he had discovered that certain materials were more or less opaque and intercepted this emanation, whilst others were transparent and permitted it to pass freely. Metal and glass sheets he found transparent, whilst paper, cardboard, cotton wool, etc., were more or less opaque.

In the afternoon of September 13th Dr. Alrutz took me to his well-equipped laboratory in the University, where he had arranged for his subject to attend. The subject, a heavily-built and intelligent labouring man of middle age, was placed in a reclining chair, and Dr. Alrutz gazed into his eyes, pointing his fingers to them, and made a few passes down the body. In two minutes the subject was sound asleep, but in what is called the *alert* stage of hypnosis. He could hear my voice, and answered questions Dr. Alrutz put to him; but he did not understand a word of English, in which language Dr. Alrutz and I conversed.

Before being hypnotised the man had removed his coat and turned up the shirt sleeves over each arm, and when hypnotised Dr. Alrutz asked me to test each of his arms to see if they were sensitive to heat and cold, pricking, etc. This I did; both arms appeared to be normal, and responded to these tests, as shown by the man rubbing the spots that had been pricked or touched with a hot body. A thick, large, black velvet cloth, through which I found nothing could be seen, was then thrown over the man's head, face and shoulders, and tucked in so that nothing could be seen by the subject, even if his eyes had not been closed as they were during the hypnotic state. Without speaking, Dr. Alrutz then fixed, by means of a strong stand and clip, a curved sheet of zinc over the subject's right arm; and, with another stand and clip, a curved sheet of cardboard was fixed over the subject's left arm. Passes were then silently made by Dr. Alrutz for a minute and a half from

the shoulder to the fingers of the subject's right arm, over the zinc shield. I was then asked to test the arm again; it was now completely analgesic, not the slightest sensation appeared to be experienced by the subject from pricking, tickling, or the application of heat to his bared right arm. The left arm, which had not been stroked, was also tested, and seemed somewhat more sensitive than normally. Dr. Alrutz told me he usually found that as one member of the body became analgesic, the other corresponding member appeared to rise in sensitiveness.

Reverse passes from fingers to shoulder were then made by Dr. Alrutz over the subject's right arm. A curious thing was now witnessed. The subject began rubbing his arm, and said he now felt various pricks and other sensations, apparently from the tests made some little time before, which he had not felt at the time. Dr. Alrutz has found the emergence of these sensations follows a definite order: not according to the sequence in which the tests were made. The pain sense emerges first, then follows the cold sense, and lastly the warmth sense emerges; and this order is followed quite independently of the order in which the tests were previously made.

In order to test the degree of sensitiveness of the subject to the pain sense, Dr. Alrutz has invented an ingenious instrument which he terms the "Algesimeter," or measurer of pain. He has sent me one of the instruments to exhibit to-day, and it may be useful for our medical section. It consists of a needle point protruding from what looks like a small silver pencil case. The point is pressed forward by a light spring, the pressure of which can be accurately adjusted by means of a screw. This pressure can be made to vary from 2 grammes (about 30 grains), which produced no sensation of a prick on my own arm, to a pressure of 6 grammes or more (about 100 grains), which caused a painful prick.

The left arm encircled by the cardboard shield was now stroked for one and a half minute by Dr. Alrutz, the passes being made as before in silence, from the shoulder to the fingers, and about two inches above the encircling screen. Testing this arm after the passes had been made, I found it retained its normal sensitiveness to the various tests applied.

According to Dr. Alrutz, this showed that the metal screen was transparent to some force that passed from his fingers to

the subject, and produced analgesia, whilst the cardboard screen was opaque, as no such effect was produced by similar passes down the left arm. Unknown to the subject, I quietly changed the position of the two screens, and asked Dr. Alrutz to repeat the experiment. On testing each arm again I found the results corresponded to the changed position: the left arm was now analgesic, and the right arm having the cardboard over it was sensitive.

By reverse passes, and blowing on the arms, Dr. Alrutz reduced both to a similar condition, and a glass screen was substituted for the metal. This also appeared to transmit the force, for the arm beneath was rendered analgesic. Dr. Alrutz then asked me to make the passes down the subject's arm, and note the results obtained; they corresponded to those previously described.

The subject was then awakened, and as he had to return to his work, we postponed further experiments till the evening, when he came to Dr. Alrutz's house about 9 p.m. He was first allowed to have a long hypnotic sleep on the sofa, and after some three-quarters of an hour was awakened greatly refreshed. He was then placed on an arm-chair and rehypnotised by Dr. Alrutz, an opaque, large black velvet cloth being again thrown over his head and shoulders. To avoid any possible information being conveyed by air currents or warmth, a thick piece of plate glass was now fixed over his extended right hand, and above the glass Dr. A. stroked his middle finger silently, the subject being quite unaware of what he was doing. Testing each finger by Dr. Alrutz's needle (algesimeter), I found every finger sensitive, except the middle finger which had been stroked. This was absolutely analgesic to the most severe tests. Upward passes were then silently made over the finger, sensitiveness was at once restored, and the subject began rubbing his finger. It was very curious to observe the apparent emergence of sensations caused by pricks made perhaps two or three minutes previously. Again we tried the metal and cardboard screens, with precisely similar results as in the earlier experiments.

Dr. Alrutz considered that this established the transparency of certain substances and the opacity of others to the mesmeric influence, and as a proof stuck a strip of card nearly four inches wide on to the middle and upper surface of the metal

screen.<sup>1</sup> On stroking the arm over which the metal screen with cardboard strip had been fixed, Dr. Alrutz showed me how completely the strip of card had shielded that part of the arm, which under the card remained sensitive, whilst the rest covered by the metal alone was insensitive. The subject of course could not see what was being done, and was unaware of the nature of the experiment.

I was, however, extremely doubtful of Dr. Alrutz's theory, and believed the results he had shown me were really due to some suggestion unconsciously conveyed to the subject. Accordingly I asked Mrs. Alrutz, who had been present at our last experiments, to take the metal screen outside the room and fix the cardboard strip in some fresh position, on the *under* side of the metal screen, so that neither Dr. Alrutz nor I should know where it was. This was done, and the screen fetched by me from outside, Mrs. Alrutz meanwhile having retired to her own room at another part of the house. The screen was again fixed over the arm of the subject and stroked as before. It was then removed laterally so as to expose the arm, which was then tested as before with the needle. No difference in sensitiveness was found in any part of the arm; the screen was now turned up and the position of the card noted; the part of the arm below where it had been fixed was in exactly the same insensitive state as the rest of the arm.

The result even of this single experiment apparently negatives the hypothesis of the variable transparency of different screens, when their position is *unknown* to both hypnotist and subject. Some other explanation must, I think, be found, and we may assume as the most probable explanation that when the nature of the screen is known to the operator, a telepathic impression, or some faint sensible impression, of the expected result is unconsciously conveyed to the subject, and self-suggestion results. Dr. Alrutz, however, has been so long and assiduously engaged in these experiments that it is somewhat presumptuous on my part to differ from the conclusions he may have arrived at, in consequence of a single experiment. Hence I await the publication of his results with interest.<sup>2</sup>

<sup>1</sup> Dr. Alrutz informs me it was not a piece of card, but a collection of some twenty strips of filtering paper.

<sup>2</sup> Dr. Alrutz, to whom I submitted a copy of this paper, adds a note here stating that possibly the result obtained in my experiment may be due to the

The foregoing experiments on the production of local analgesia by passes, avoiding as far as possible all self-suggestion on the part of the subject, and excluding any conscious suggestion from the operator, are a confirmation of the numerous experiments recorded in the Reports of the Committee on Mesmerism which were published in the early years of our Society. Of that Committee I was an active member, and took part with Mr. Gurney in nearly all the experiments. We were strongly convinced that conscious or unconscious suggestion could not explain the results, and that a *prima facie* case on behalf of the older mesmeric theory of a specific influence appeared to be established.

Subsequently Mr. Gurney continued the investigation, and by his masterly treatment raised the difficult problems of hypnotism to a higher scientific standing than ever before attained. I wish to draw special attention to Mr. Gurney's paper on "Hypnotism and Telepathy" published in the fifth volume of our *Proceedings*. He there discusses the evidence on behalf of a specific mesmeric influence, especially in therapeutical cases, citing the conversion of Dr. Liébeault of Nancy to a belief in such an influence, mainly from the therapeutic results obtained upon hypnotising forty-six children under four years of age, the majority under three years. Dr. Liébeault considers various hypotheses, and concludes that "the organic changes produced must have been due to a transmitted nervous influence." It is true he largely modified or even abandoned this conclusion, in later years.<sup>1</sup>

Professor and Mrs. Sidgwick took part in similar experiments a few years later, the subject being in the *normal state*, and spreading of the effect in the cerebral centres (see his article "Halbspontane Erscheinungen in der Hypnose," *Zeitschrift für Psychologie*, 1909), or more probably to the subject falling into a deeper hypnotic sleep, when complete analgesia spontaneously occurs. Certainly it was difficult, as Dr. Alrutz points out, to keep the subject in the light hypnotic sleep. Or the result, he suggests, may have been due to telepathic action from my mind counteracting the assumed physical effect.

<sup>1</sup> Miss Johnson has pointed out to me that Mr. Gurney knew only of Dr. Liébeault's earlier experiments, published in 1883. In consequence of later test experiments Dr. Liébeault, I understand, gave up the effluence theory and concluded that the results were due to suggestion alone, and published his conclusion in his *Thérapeutique Suggestive* in 1891. Mr. Myers in his *Human Personality*, Vol. I., p. 444, refers to this; but on p. 484 Mr. Myers, returning to the problem of the influence of mesmeric passes, remarks on two different lines of observation "which point to the probability of their possessing some specific potency . . . some specific sensibility to human proximity *per se.*"

in the eighth volume of our *Proceedings* in 1890 Mrs. Sidgwick and Miss Johnson published an important paper, the latter part of which records and discusses numerous experiments somewhat similar to those by Dr. Alrutz. In this lengthy and valuable investigation by Mrs. Sidgwick and Miss Johnson, 107 experiments were made on the production of local analgesia in a subject in the normal state, the operator being Mr. Smith. As in the earlier experiments made by Mr. Gurney and myself, the subject sat behind an opaque screen, with his hands spread out on a table, and could not see either his own hands or those of the operator. In twenty-five cases Mr. Smith merely pointed to the selected finger; in nineteen of these the finger was rendered absolutely insensitive to pain. In twenty-one further experiments a glass screen was placed over the subject's hand to prevent any possible sensory detection of the finger Mr. Smith pointed to, and of these eighteen were completely successful; the mere pointing of the operator to a particular finger rendering it quite anaesthetic. Furthermore in 57 other trials, Mr. Smith did not even point to the finger but only looked at it from a greater or less distance, and of these cases 22 were successful.

After discussing various explanations Mrs. Sidgwick and Miss Johnson state that "they believe the true explanation of the results is thought transference, or mental suggestion received in some unconscious or subliminal manner by the subject's mind and acting on his organism in the same way that an ordinary verbal suggestion may act." Certainly this appears to be the explanation of hypnosis induced at a distance, and it may be the true explanation of local analgesia. On the other hand, I do not know of any experiments where mere verbal suggestion by the operator to a subject in the *normal* state causes the finger, or other part suggested, to become absolutely insensitive to pain.<sup>1</sup> It is most desirable that experiments should be made to settle this question, and I hope Dr. Alrutz, who has at his command a suitable subject, will carefully examine Mrs. Sidgwick's and Miss Johnson's conclusion. Mr. Gurney, we know, was opposed to it, though his untimely death occurred

<sup>1</sup> It is true Dr. Wingfield has shown (*Proc. S.P.R.*, Vol. V., p. 281) that his subjects produced not only muscular rigidity, but sometimes local anaesthesia, in their arms, by the subject himself gazing at, or stroking, or even intently thinking of, his own arm.

before the important experiments were made upon which Mrs. Sidgwick's conclusion was based.

Mr. Myers, in his admirable review of the facts of hypnotism in the fifth chapter of his *Human Personality*, thinks that Mrs. Sidgwick's experiments "removed Gurney's main objection to the telepathic explanation";<sup>1</sup> but he adds later on on the same page: "It is by no means improbable that effluences,—as yet unknown to science, but perceptible by sensitive persons as the telepathic impulse is perceptible,—should radiate from living human organisms"; hence he concludes: "I see no reason to assume that the varied and concordant statements made by patients in the *Zoist* and early mesmeric works merely reflect subjective fancies."

Further, there appears to me indubitable evidence of some supernormal means of detection by a sensitive of any inanimate object over which passes have been made, or which has been pointed at by the mesmeriser. Time will not allow me to narrate the experiments which I and others have made on this point, and which Gurney corroborated long ago at Deans Yard. They are referred to in Vol. I. of our *Proceedings*, pp. 260-262, and also are recited by Mr. Gurney in his paper in Vol. V.

At Upsala last September I asked Dr. Alrutz to let me repeat some of his experiments when he was not in the room. This I did, and the results obtained were the same. Then he begged me to try an experiment the effect of which I did not know, and see if my result accorded with that he himself had previously obtained. The experiment was as follows: On restoring the arm of the subject to its normal sensibility by reverse passes, to continue those reverse passes for a minute or two after sensibility had returned, and note the result. Dr. Alrutz having left the room I hypnotised the patient by a few passes, his eyes closed, and his vision appeared insensitive. The black velvet cloth was thrown over his head and shoulders and carefully adjusted so that all normal vision was impossible. The arm was rendered insensitive to pain by downward passes, and restored to sensitiveness by a few upward passes, all made in absolute silence and without any contact with the patient, the metal screen being over the bared arm. Then the reverse

<sup>1</sup> *Human Personality*, Vol. I., p. 208.

passes were continued for another minute or more. I expected to find it unchanged, and was much surprised to discover it was now in an extremely hyperaesthetic state. Tested with the lowest pressure of Dr. Alrutz's needle, pain was evidently felt; the touch of any light object, even a feather, produced discomfort and irritation in the subject. I recalled Dr. Alrutz, and he told me I ought to have obtained exactly the results observed, as again and again he had found similar hyperesthesia, induced by a continuance of the reverse passes.

Here neither myself nor the subject knew what the result would be, for the subject was unaware of what I was going to do, Dr. Alrutz having spoken to me in English, and I took special care not to communicate any information through the senses to the subject during the experiment. We may, of course, assume that extreme hyperesthesia in the subject enabled him to detect when my fingers were moving up or down his arm; but this seems as improbable as the theory of a specific effluence.

If there be such an effluence it would appear to have a polarity like magnetism. Stroking a knitting needle with the one end of a bar magnet induces magnetic polarity in the knitting needle, a couple of reverse strokes demagnetises it, but continuing the reverse strokes it is remagnetised with the opposite polarity. Is the common knowledge of this fact, in the subliminal depths of the hypnotist, the cause of the somewhat similar effects produced in an ignorant subject? We need more experiments made, with wider knowledge, scrupulous care, and above all, with an open mind, one freed from the tyranny of false or inadequate hypotheses.

How injurious to the progress of knowledge, and yet how persistent, hasty generalisations and inadequate hypotheses have been, is seen in the pages of history. Throughout the fifteenth and sixteenth centuries the doctrine of *sympathy*, the alleged attraction between certain animate and inanimate bodies, paralysed scientific progress. Every inexplicable occurrence was put down to this doctrine. Then in the seventeenth and part of the eighteenth century Descartes' theory of vortices became the learned rationalistic philosophy. Then came the turn of electricity, always still the refuge of the ignorant. Then we had the doctrine of a purely material evolution, and now

vitalism is again beginning to be heard. Has not the doctrine of *suggestion* in hypnotism—true as it undoubtedly is—been pushed too far? Have not the therapeutic results of the modern hypnotists using this doctrine lamentably fallen short of those obtained by the older mesmerists? How far is this due to an inadequate view of the facts? And in our own ranks are we not in danger of pushing too far the doctrine of telepathy and of the subliminal self, pervasive and true as they both are? Let us remember the warning long ago uttered by Francis Bacon against the danger of worshipping the “idol of the tribe,” i.e. “the tendency to support a preconceived opinion by neglecting all that is opposed to it.” The secrets of Nature, as Bacon tells us, can only be discovered by receptivity and obedience, keeping the eye steadily fixed on the facts of Nature, and receiving the images of those facts simply as they are without distortion through preconceived ideas.

P.S.—In returning the MS. of this paper, which I had sent to Dr. Alrutz, he wishes me to add that his experiments have extended over a somewhat wider range than those hitherto recorded in our *Proceedings*. He informs me he has carefully examined the *motor* phenomena produced by passes, the power of cold to restore sensitiveness, the order in which the different effects return, the effect of telepathy without passes or pointing, end of passes without any knowledge of what would occur, the affect of *rappo*rt between the subject and the operator, and the varied problems which belong to the analgesic condition of the subject. These, and other experiments which time prevented Dr. Alrutz demonstrating to me, must of course be taken into consideration before arriving at a conclusion. Meanwhile, in a letter just received from Dr. Alrutz, he says that for the present he does not wish to commit himself to any theory, or even any definite explanation of the facts, but desires to keep an open mind. Nevertheless, he adds that, as different persons, without knowing what to expect, get the same results with the same kind of passes,—even when he is not in the room, and is unaware of the experiments that are being made,—he fails to see how unconscious telepathic suggestion can account for *these* cases. He admits that it is a *vera causa*, but not the only cause.

Writing to me in a letter dated Dec. 1, 1911, Dr. Alrutz says:

I showed the hypnotic experiments you witnessed to the Society of Physicians of Upsala last week. The sight of the crowded hall, many members of the faculty of medicine being present, made the subject nervous; however, he went to sleep all right, though he was disagreeable the whole hour my demonstration lasted. Nevertheless, most of the experiments were more or less distinctly successful. At last I put him into the deep sleep, to show that analgesia and anaesthesia then occur spontaneously. Then I threw the black cloth over his head, and wrote "Wake up" on a piece of paper, and silently willed him to wake up and get up,—a rash thing to try in the presence of these seventy to eighty strange nervous systems! I had to wait about one and a half minutes, when he threw off the black cloth, got up wide awake, and left the room. I had made this experiment several times before, even from an adjoining room.—Yours sincerely,

SYDNEY ALRUTZ.

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#### CASE.

##### L. 1186. Impression.

The following account of an *unfulfilled* premonition was sent to us by Mr. F. J. M. Stratton, of Gonville and Caius College, Cambridge. In estimating what evidence exists for any real foreseeing of the future (apart from normal inference from knowledge of the present), it is, of course, necessary to take into account premonitions that are *not* fulfilled. These are obviously much more likely to be forgotten than those which appear to be fulfilled. But the interest of the present case lies in the fact that Mr. Hutchinson's foreboding was shared by his little son, who apparently had no normal means of knowing anything about it. We therefore classify the case provisionally as one of telepathy between the father and child.

Mr. Stratton writes in sending it:

November 20th, 1911.

Prof. and Mrs. Newall, from whom I heard the story, both assured me that the written account (dated Nov. 10) agreed entirely with the story told them when Dr. Hutchinson was visiting them on Oct. 14.

Mr. Hutchinson's account is as follows:

ST. ANNE'S, Lowestoft,  
Nov. 10th, 1911.

DEAR MRS. NEWALL,

I forward you the few notes you wish for, but I trust you will forgive me for having been so long in sending them. I plead the usual excuse of overwork.

On the kind invitation of Professor Newall to see the Observatory at Cambridge, I decided to motor over from Lowestoft on Saturday, 14th October.

On Friday—the day previous to the trip—I had an unaccountable restless feeling that some disaster would take place on the journey. So strong did this feeling become that I decided to insure myself and car against all risk before undertaking the trip. I had some difficulty in effecting this insurance, as the time was short; however, the agents were able to put the matter through for me, and I had my policy complete by 8.30 p.m. the same evening.

As I only had a very short time to spend in Cambridge, I decided to start from my house at 5 o'clock in the morning.

I awoke at 4.15 a.m., and immediately started to dress, but before completing my toilet I heard my son (a little fellow of six years old) crying for me in a most piteous manner.

I went upstairs to see him—as he sleeps in a room by himself at the top of the house—and he immediately threw his arms round my neck, hugging me tightly and begging me not to undertake the journey. I told him not to be foolish, as I should be back with him the next day. I was unable to comfort him, so I brought him down to his mother, and I understand from her that soon after my departure he went off to sleep.

I might state here that it was a most unusual thing for the boy to wake up at that hour of the morning, nor had he been told anything very much about my intended trip.

As regards my journey to Cambridge and back, it was entirely uneventful, and I am unable to account in any way for the curious and persistent feeling I had that a calamity of some kind would take place during my absence from home.

I might point out that I have driven a motor-car for over ten years and have never taken out an insurance policy before, and would not have done so now except for the above related facts.

During the past ten years I have driven all over England and

Scotland and have never met with an accident, nor had the same peculiar apprehension before undertaking a journey.

Yours very sincerely,

DONALD HUTCHINSON.

In reply to Mr. Stratton's enquiries Mr. Hutchinson wrote to him :

*Nov. 19th, 1911.*

... With regard to your query *re* my son, I can say unhesitatingly that he knew nothing whatever regarding my forebodings, as I had been particularly careful not even to mention them to my wife....

DONALD HUTCHINSON.

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#### THE BURTON CASE.

BY PROFESSOR J. H. HYSLOP.

MISS VERRALL'S summary of this case<sup>1</sup> presents a few inquiries to which an answer is perhaps due. The first is whether the struggle between her two hands is sufficient evidence of the motor dissociation alleged in the case. I would say that this was not the only evidence and not the most important evidence given to sustain that claim. Far more important were the two- or three instances in which her hands were used without any knowledge that they were so used. Twice she put her own hand against her face and thought it was some one else touching her face, the face being sensitive and the hands anaesthetic. On another occasion she observed the lights which had been made by her own hand without conscious knowledge of the same. The struggle between the hands was only a constant phenomenon illustrating the case and not the only evidence of it. Besides, the phenomenon is quite commonplace in psychopathology. Dr. Boris Sidis describes it quite fully in the Hanna Case. I have often remarked it in automatic writing when normal consciousness existed. I have seen it here in more than one form. First, I have seen it when the subject did not know

<sup>1</sup> See *Journal*, November, 1911, p. 140.

what the hand was writing, but knew that it was writing. Secondly, I have seen it when the subject knew consciously what the hand was writing, though not knowing that it was writing. That is, there was no sensation of the writing, and no revelation of the contents by sensation at the time. Thirdly, I have seen cases of it where the subject knew the contents before the writing was done, and yet wrote them out automatically. The phenomenon is thus a very frequent one, and the only interest of the case of Miss Burton is that it was connected with physical phenomena of the orthodox type.

The query regarding the examination of the mouth in the dark for phosphorus as well as in the light does not take account of the fact that we had shown that she could not have produced the lights if she had had any amount of phosphorus. We did not examine her mouth so much for phosphorus as for other apparatus. We should have been willing, but for the conjurer's ill-directed objections, to have given her all the matches desired and yet she could not have produced the lights with them, or with phosphorous oil. Besides, what would have enabled her to produce the lights four feet distant when both hands were held? Or the large light behind her when the hands were held? The lights of the fire-fly and glow-worm are exactly like those produced by Miss Burton, or perhaps better, hers were like those, and science, I believe, conjectures that they are due to some form of oxydization of phosphorus. But they have no resemblance to the lights produced by matches or phosphorous oil.

The analogy of the person struggling in temptation, or the phenomena of conversion, does not apply to the case of motor dissociation unless you assume that one of the terms in the competing impulses is subconscious. What we usually assume, rightly or wrongly has not been determined, is that in conversion both impulses to do and to resist a thing are conscious. This was not the case with Miss Burton, and is not the case where the struggle is between subconscious and conscious impulses. We take for granted here that we understand the struggle in conversion and similar phenomena, when the fact is that a whole group of such phenomena has not been studied at all from the point of view of abnormal psychology. Much talk about subconscious processes has been indulged in, but little

or nothing done to make them intelligible. We can just as well turn them round and ask whether they are not due to the same influences as the automatism associated with the supernormal, though not affording the crucial evidence of this, and though they might afford this if rightly studied. The comparison may be just, but the explanation implied by it may not be so apparent.

Miss Verrall's summary makes no mention of the incidents of mental phenomena that were quite as striking as the raps and lights. They were particularly the name of Professor Newbold, those of Imperator and Rector, not known by Miss Burton, and the interesting cross-reference with Whirlwind, to say nothing of a few others less striking. Then there was the checking of these claims by the admissions and supernormal information regarding the case as obtained through Mrs. Chenoweth. These are very important features of the case, without taking any account of the subconscious mental states that illustrate so well the conditions affecting the transmission of anything supernormal at all.

The query regarding the tests for anaesthesia I would answer by saying that our reason for not describing them in detail was simply that no test will ever satisfy the layman in this matter. Anaesthesia is a very simple matter for the psychopathologist to determine, and the conjurer would not accept that authority. We applied severe tests many times, but we ourselves did not attach any value to them, as we know that faked anaesthesia is the suspicion of all who do not know how easy it is to determine it. Our tests were not simple ones. They rested primarily upon a complicated system of reactions extending over long periods, and these are manyfold better than any such tests as were applied to Mrs. Piper, and that astonish the layman. Our tests were of a kind that it is best not to reveal, as it would only help to prepare other cases for protection against them.

# JOURNAL

OF THE

## Society for Psychical Research.

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*NOTICE OF MEETING.*

**A General Meeting of the Society**

WILL BE HELD IN

THE LARGE HALL

ON THE GROUND FLOOR OF

20 HANOVER SQUARE, LONDON, W.

*On MONDAY, FEBRUARY 19th, 1912, at 8.30 p.m.*

WHEN A PAPER ENTITLED

**“The Need for Advance in Psychology”**

WILL BE READ BY

DR. L. FORBES WINSLOW.

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**N.B.—***Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite ONE friend.*

REPORT ON SITTINGS WITH CHARLES BAILEY, THE  
AUSTRALIAN APPORT MEDIUM.

By W. W. BAGGALLY.

FOR some years past accounts have appeared in the Spiritualistic Press of alleged wonderful apports brought about through the mediumship of Mr. Charles Bailey in Australia. In these accounts it is stated that tablets and cylinders covered with cuneiform characters have been instantly transported from mounds on the site of ancient Babylon into the room where Bailey was, also ancient coins from Egypt, live animals from India, Africa and other parts of the world.<sup>1</sup> These accounts have drawn the attention of some European savants interested in the investigation of so-called spiritualistic physical phenomena, and at their invitation Bailey has given séances in Milan and Rome. Only last year he gave a series of séances under the auspices of Professor Willy Reichel at Grenoble, France. Amongst the members of the committee on this occasion were Mons. Guillaume de Fontenoy, Colonel de Rochas, several doctors and engineers. This committee issued a report, in which it is stated that Bailey resorted to fraud.<sup>2</sup> Immediately after his sittings at Grenoble Bailey came to England, and in the month of May this year (1911) he commenced to give public séances in London.

The first time I attended one of his séances was on the 14th of June, 1911. These séances were held at the furnished flat occupied by Mrs. Foster Turner, who in her circulars styles herself the Australian World-famed Psychological Demonstrator and Court Clairvoyante. I went unaccompanied. A lady and I were evidently the only strangers present; the other sitters consisted of a gentleman who calls himself Professor Abbott (and has the management of Bailey's and Mrs. Foster Turner's séances, acting as a kind of secretary to receive the fees from the sitters, etc.), Mrs. Foster Turner and some members of her family or friends who apparently resided in the same flat. We all waited in the drawing-room till the medium should arrive. In a short time we were told that he had come and was waiting in another room. We were then asked to go into the séance room before Bailey entered it. I found that a large cage stood in the middle of the room, large enough to admit of the medium standing up

<sup>1</sup> For reports of these phenomena and evidence of fraud practised by Bailey in connection with them, see *Journal S.P.R.*, Vol. XII. pp. 46, 77-88, 109-118.

<sup>2</sup> See *Annales des Sciences Psychiques*, March, 1910, and *Light*, April, 1910.

in it, and giving room for him to move about. The base of the cage measured about five feet square, and the height about six feet; the cage was made of wooden supports on which had been nailed with tacks some kind of netting with a small mesh through which the medium could be well seen. I had no opportunity at the first séance of examining this cage, as the sitters had hardly entered the séance room when they were requested to take their seats by Mrs. Foster Turner, who pointed to a chair which she informed me I should occupy, and then she pointed to another chair next to mine which she asked the lady visitor to occupy. I made no demur on occupying my seat, as I intended at first simply to watch the proceedings, and to be present at several subsequent séances. It struck me as a suspicious circumstance that the lady and I, the only strangers present, should be asked to take seats away from the opening of the cage. One side of the cage hung on hinges and served as a door.

Owing to my position, it would have been difficult for me to be aware (in the complete darkness that prevailed during the time that apports were supposed to be brought by the alleged controls) whether the door had been opened by a confederate to hand objects into the cage to Bailey. After we had taken our seats the medium entered the room and sat on a chair in the cage. I made the observation that he had not been examined. He thereupon took off his coat, and commenced slapping himself over his body to show that there was nothing hidden about his person, making at the same time the remark that if he had a live bird concealed about him it would be killed. He asked me to enter the cage and examine him. I proceeded to feel over his body, but as several ladies were present I could not thoroughly examine him. It was not my intention to submit him at my first séance to a thorough examination, as I wished him to believe I was satisfied with my imperfect one, and I desired that he should gain confidence in me. I attended the séance under a pseudonym and assumed ignorance of spiritualistic physical phenomena. After the examination I was requested to lock the cage with a padlock which was handed to me, and to keep the key in my possession. I proceeded to do this, and resumed my seat. Almost immediately after the medium appeared to go into a trance—said, “Good evening, friends.” Several persons present

replied: "Good evening, Dr. Whitcomb." This Dr. Whitcomb, I was informed, was a spirit who had taken control of the medium. The medium then stood up, and the alleged Dr. Whitcomb proceeded to deliver a long speech which purported to be an explanation (for the benefit of those of the sitters who were not acquainted with spiritualistic phenomena) of the method used by the Hindoo spirits for the transportation of the objects from Australia, India, etc. We were told that the Hindoo controls first etherealized or dematerialized the objects, and then by means of vibrations in the intervening ether they transported the objects to the séance room. The objects being in a dematerialized condition, passed through the walls of the séance room; the place in the wall through which they passed being also dematerialized. After the objects had entered the cage, the Hindoo controls re-materialized them. Light caused vibrations in the ether, and interfered with the vibrations necessary for the re-materialization, hence the necessity for darkness at the time the apports took place. "Dr. Whitcomb" having concluded his lucid explanation, another alleged control, named Professor Denton, addressed a few words to the sitters.

The medium then sat down, and requested that the light should be put out and that the sitters should sing. The extinguishing of the light resulted in total darkness. After one or two hymns had been sung the medium asked for light; on it being obtained he made a movement in the air with his left hand as if trying to catch something—he then opened his hand, and in it was a live bird. He informed us that it had been transported from Australia. The bird was a very small one; it rested on the palm of his hand motionless, evidently in a benumbed condition, as if it had been, for some time previously, in a constrained position. The alleged control said that the bird did not move because it had been hypnotized by the Hindoo spirits who had brought it—they always hypnotized the birds before they dematerialized and re-materialized them. After a short time the bird flew from the medium's hand and clung to the netting on one side of the cage. Bailey then became controlled by an alleged Hindoo spirit named Abdullah, who sang a love song in what purported to be Hindustani, and which he translated into broken English. Abdullah's broken English presented a curious feature; at a moment of forgetfulness he uttered a long sentence in quite correct English, quite

out of keeping with his previous language. At the request of Abdullah the light was put out again, another hymn was sung by the sitters, and when the light was again raised a nest with a small egg rested in both of the medium's hands. Abdullah informed us that the egg and nest had come from India, and that the nest was an edible one. After this Bailey remained for a short time on his chair inside the cage in an alleged state of trance. He then came to himself, and we were informed that the séance was at an end.

During the séance I stood up in the darkness and leaned forward, placed one hand on the part of the cage where the hinges of the door were, and my other hand on the top of the cage. I did not feel the door open, but I did feel a sudden thump on the woodwork of the cage, and I came to the provisional conclusion that a side of the top of the cage had been slightly lifted up and then let down, and that the apports had been introduced in this manner by a confederate. By my subsequent experiences, however, at further séances, I have formed the opinion that the apports were hidden about Bailey's person, and I will proceed to give, later on, my reasons for this conclusion.

The next sitting was to be a test one, under the control of a committee formed by Dr. Abraham Wallace, who kindly invited me to join it.

Amongst the members of this committee were the Hon. Everard Feilding, Dr. Abraham Wallace, his son, a friend of Dr. Wallace who is a professor of Oriental languages, a well-known conjurer, and some medical men, friends of Dr. Wallace. Mrs. Foster Turner and Professor Abbott were also present.

The test séance took place on July the 6th. Mr. Feilding and I, before the séance began, thoroughly examined the cage. We found no evidence of its being a trick one. The netting in several places was rather loosely tacked to the wooden supports and could have allowed of very small objects being passed into the cage. But all these defects were remedied by re-tacking the netting where it had not been properly nailed. I thoroughly examined the carpet upon which stood the cage: it had been screwed to the floor by means of screws through the carpet, and I found no openings in the carpet except those made by the screws. I also examined the chair on which Bailey was to sit: it was a plain, cane chair with

nothing secreted about it. After I had finished my inspection we were informed that Bailey had arrived and was in an adjoining room. A committee of examination consisting of Dr. Abraham Wallace, the well-known conjurer and myself was appointed. Professor Abbott was also present at the examination. We proceeded to the room where Bailey was, and requested him to remove his clothes. He at once complied. Dr. Wallace, in the presence of the other members of the examining committee, felt all over his naked body. Bailey through an accident has broken his left rib; this rib stands out in a lump and any person examining him by feeling over his clothes would easily take this lump to be an object concealed about his person. I proceeded to thoroughly examine his clothes as they lay on the floor, including his stockings and boots, carefully taking note that the heels were not hollow screw heels in which any small object could be concealed. The interior of his watch was also examined. All the pockets, lining of his clothes, etc., were submitted to careful scrutiny. Every part of the clothing was pressed strongly by me against the floor, so that a live bird or egg (if it had been concealed there) would have been destroyed. The examination was a thorough one so far as it went, but it was not complete as it was not a surgical one, and to this Bailey said he had never submitted nor would he submit to it on this occasion. The examination was, therefore, not an absolutely complete one.

After Bailey was dressed Dr. Wallace and I led him into the cage in the séance room, taking care that he should not lay hold of any object on his passage from the room where he had been examined to the cage. Bailey having seated himself in the cage the same order of procedure followed as at my first séance. He went into an alleged trance; the supposed controls, Dr. Whitcomb and Professor Denton, made speeches, and the Hindoo control began to speak in what purported to be Hindustani. Dr. Wallace at this point said to the professor of Oriental languages, who was sitting by his side, "Now, you speak to him in Hindustani." This gentleman addressed a few words in that language to the supposed Abdullah, who immediately ceased to address us in his alleged Hindustani and began to talk in broken English. This looked rather suspicious. Abdullah then asked that the light should be put out, and that the sitters should sing. I had been appointed to lock

the door of the cage, to keep the key of the padlock in my possession, and to sit close to the opening of the cage. At the time of intense darkness, when the apports were supposed to come from India or Australia, etc., I stood up, placed one hand on the part of the cage where it opened and one hand on the top. This time I felt no motion in the wooden framework, although both Mr. Feilding and I heard on two occasions sounds like the creaking of wood, probably produced by Bailey wriggling about in his chair. That he was moving could be distinctly heard, notwithstanding the sound of the singing. Abdullah requested that the electric light should be put up. On this being done the sitters saw what appeared to be a nest held by the medium in both his hands, and within the nest was a small blue egg and a blackbird's egg. Bailey took these eggs out of the nest one at a time, and placed them close to the netting for us to see them better. On a doubt being expressed whether they were real eggs and not made of chalk or marble, Bailey asked me to open the cage; he then broke one of the eggs between his fingers and the other on the palm of one of the medical gentlemen. He then handed them out. They were undoubtedly real eggs, and the contents smelt quite fresh. Bailey said that it was not the custom of the Hindoo controls to destroy the eggs they brought, as they objected to destroy life in any form, and that they returned them to the nests of the parent birds after the séances, but on this occasion the controls consented to have them broken, as it was a test séance. One of the gentlemen present remarked that blackbirds' eggs were not laid at this time of the year. Bailey replied that the small blue egg had come from Africa and the blackbird's egg from an island, the name of which he gave, but which I do not remember. Some of the members present remarked that the eggs were fresh, and it was curious that the blackbird's egg, if it had been laid some time ago, should not be addled. One of the members of the committee thereupon remarked that he knew a method by which eggs could be preserved fresh for a long time.

I obtained possession of the nest, which consisted of fine palm fibres. I had noticed that while Bailey had it in his two hands he kept his hands together so that they formed a hollow in which the nest rested. The medium gave me the impression that he kept the nest in the hollow of

his hands in order that it should not lose its form—in fact, when I obtained it I found the fibres loosely held together, and soon lost the form of a nest. I flattened the fibres between the palms of my hands: they presented so slight a thickness, and were so pliant, that they could have been placed within the lining of any part of the medium's clothing, and that part of the lining could have been squeezed and rumpled about without the fibre being felt. We might have verified whether any part of the lining of Bailey's clothes had become unstitched, but subsequent events prevented our doing so. After he had handed out the nest and eggs, he remained for a very short time within the cage in a state of alleged trance. He soon came to himself, and straightway left the room. The committee then discussed the results. The opinion of the majority of the members was that inasmuch as Bailey had not been submitted to a surgical examination, the phenomena did not offer sufficient evidence of their being of a supernormal nature. We then proceeded to call Bailey back to the séance room to discuss the results with him, but it was found that he had left the house. His sudden departure gave the impression that he was reluctant to discuss the matter.

After this disappointing test séance Dr. Wallace and I left Mrs. Foster Turner's house together. I then suggested to Dr. Wallace that it would be advisable to put Bailey inside a bag, the bag to be of such a form as to cover the whole body including the head; the part of the bag above the medium's neck, and covering his head, to be of fine meshed netting so that he could breathe freely. This bag would preclude the necessity of submitting Bailey to the severe examination which he had informed us he had never undergone, and to which he said he would never submit. If Bailey obtained live birds *outside* the bag, and *within* the cage, without the bag or the cage showing at the end of the séance any defect or any aperture through which the birds could have been thrust, then the phenomena would be worthy of serious consideration. Dr. Wallace and I arranged that we should take such a bag to a subsequent séance. Bailey was not informed by us that we intended to do so. I set to work and had a bag made at my own home: it consisted of black satinette, except the part which was to cover the medium's head, which was of mosquito netting—the holes in the meshes being so fine

that they would not admit of small objects being passed through them. Had a blade of very fine grass or an object of any such shape appeared at this séance and been claimed by the medium to be an apport, we should not have attached any evidential value to it. I superintended the making of the bag myself. I took care that the parts which required to be sewn together should be doubled over each other several times, and then twice sewn through along their lengths with very strong thread. Dr. Wallace and I attended the séance of the 13th July. I had the bag ready in a leather hand-bag which I placed by my side in the séance room. Bailey entered the room and took a seat within the cage. I then suggested in a low voice to Dr. Wallace that we should show the satinette bag to Bailey, and ask him whether he would consent to be put into it. Dr. Wallace thought it would be better to wait till the medium was controlled by the alleged Dr. Whitcomb. On Bailey being controlled by this supposed spirit I took the bag out of the leather hand-bag. Dr. Wallace then asked "Dr. Whitcomb" whether he would allow the medium to be put into it, at the same time pointing out that the test séance had not been a satisfactory one, as the examination on that occasion had not been an absolutely complete one, but that if Dr. Whitcomb consented, and live birds were produced within the cage and outside the bag without any injury to the bag or cage, the necessity of the severe examination would not be required. We also said that if the apports of live birds were supernormal, they would be phenomena of such an important nature that they required to be carried out under scientific tests. The alleged Dr. Whitcomb absolutely refused. Thereupon there followed for about an hour a heated discussion between Dr. Wallace, myself, and the alleged control, but no amount of reasoning would convince Dr. Whitcomb. His refusal was what I had anticipated. Amongst his reasons for not allowing the medium to enter the bag he stated that the material of the bag would not allow the animal magnetism to pass through it. I fail to see why the bag would act in this manner, while Bailey's clothes, which were of a thicker texture than the bag, allowed the so-called animal magnetism easily to pass through them. Professor Abbott made the suggestion that the part of the netting which was intended to cover Bailey's head should be removed, and that the bag should be tied only

round the medium's neck. We pointed out that this would not prevent small objects from being passed through the aperture of the bag where Bailey's neck was. Some of the sitters present, who evidently were earnest spiritualists, were greatly disappointed at Dr. Whitcomb's refusal to allow the medium to be placed in the bag. At one moment Dr. Wallace and I decided to leave the house, as it appeared useless for us to continue the investigation. We, however, changed our minds and remained in the séance room. The alleged Professor Denton then controlled Bailey. This control, at the end of his speech, stated that the experiment of putting Bailey in a bag made wholly of mosquito netting might be tried at a future séance; he did not know that anything would take place, but we might try. The sitters at this séance had so far obtained no phenomena for their fees of 10/6 for each person, but only the benefit of hearing a long, heated discussion between Dr. Wallace, myself, and the alleged Dr. Whitcomb, and a speech from the so-called Professor Denton.

It was getting late when Abdullah, the Hindoo control, took possession of the medium, repeated a few words which sounded like Hindustani, and then asked that the light should be put out. A hymn was sung by the sitters, during which a rattling sound was heard within the cage as if pebbles were being thrown about on the floor. On the light being obtained it was found that several small pieces of copper ore were lying on the carpet inside the cage. This copper ore, the medium said, had come from Australia. Shortly after, Bailey came out of his supposed trance and retired into an adjoining room. The pieces of copper ore were collected. Dr. Wallace and I found that when held in our hands they did not make more than one small handful. It will be observed from the description of the séances, that I attended, that the apports were on each occasion few in number, and that they could occupy, when placed together, a small compass. In the advertisements in *Light* respecting the Bailey séances it was stated that no fees would be charged unless results were obtained, but I noticed that Professor Abbott generally collected the fees from the sitters before the séances began; he evidently was sure that results would be obtained on every occasion.

After the above séance was over, Dr. Wallace and I had a conversation with Bailey, and he consented to be placed at the

next séance of the 27th of July in a bag of fine meshed mosquito netting which was to envelop his body and head. I also had this bag made under my supervision at my house. I so planned it that Bailey should in no way be constrained within it. The base consisted of a piece of carpet three feet square, the borders of which were doubly and securely sewn to the mosquito netting. The carpet served as a base on which to place the medium's chair. The bag was nine feet in height, thus giving sufficient material for its mouth to be tied at different places above the medium's head with strong cords, and to be then attached to the central upper wooden bar of the cage, and allowed complete freedom to Bailey's feet, and also allowed him to stand up if he so desired.

Dr. Wallace and I, provided with this bag, attended the séance on the 27th of July. We placed it in the cage with the medium's chair resting on the said piece of carpet; this was done before Bailey entered the cage. When he entered and sat down it took only a short time to draw the bag up around his body and above his head. We then made a knot in the material of the bag itself above the medium's head, and also tied the mouth in several places with strong cord and attached it to a nail in the upper wooden bar of the cage.

Again at the beginning of this sitting the proceeding follows the same order as at previous séances; the medium goes into an alleged trance, a speech is made by the supposed Dr. Whitcomb, followed by one from the so-called Professor Denton; then some words are spoken by the alleged Hindoo control in broken English and in what sounds like Hindustani. The supposed spirit asks that the light be put out; hymns are sung, and we await the promised apport—but this time we wait patiently, as the test conditions are severe and are new to the controls. One hymn after another is sung, and no apport comes. A considerable time elapses, the patience of the sitters is exhausted; the light is put up—no apport is to be seen. The séance is, in fact, a complete failure. The supposed Dr. Whitecomb again takes control, and says the reason of non-success is that too much material of the bag hangs about the head of the medium: the natural explanation being, that Bailey had been unable to get an object outside the bag which he might have had concealed about his person. This was, I understand, the first of Bailey's séances in England at which the

Hindoo controls had been unable to produce an apport. I spoke to the supposed Dr. Whitcomb, and informed him that the inconvenience caused to the medium by the material of the bag being close to his head could be easily overcome, and that I should arrange the bag in such a manner at a future séance that no part of it should come in contact with Bailey's body. We arranged to have the next séance on the following evening, the 28th of July.

Previous to this séance I called on Dr. Wallace at his professional residence, and we tied four cords to the upper part of the bag at a height of about five and a half feet from the base of the bag at places which corresponded to the four corners of the square of carpet, which, as I have said, formed the base. We then drove to the residence of Mrs. Foster Turner and arrived there about half an hour before the séance began. I had ample time to again thoroughly examine the cage and re-tack the netting that covered it at those places where there was any possibility of a very small object being introduced by a confederate from outside. I also tested the screws by which the cage was fixed to the floor. We then placed the bag on the floor within the cage and placed the cane chair on the piece of carpet ready for Bailey's use. I must not omit to say that I again carefully examined the carpet of the séance room; found no holes or unsewn seams. The cane chair I also re-examined, and found nothing secreted in it. There were several sitters at this séance. After they had taken their seats Bailey entered the room and took his seat in the cage. Dr. Wallace and I then raised the sides of the bag and fastened the four corners where the cords were attached to nails in the four corner supports of the cage. We then securely tied up the mouth of the bag in different places, and fastened it to the nail in the upper transverse wooden bar of the cage. I then locked the cage, put the key in my pocket, and took my chair and guarded the door. Bailey was then absolutely unconstrained; no part of the bag touched his person, he was free to move or stand up within the bag—in fact, it was as if Bailey were sitting in two cages, one within the other. We had thus met every condition which the supposed controls had said were unfavourable to the manifestations.

I need not repeat in detail the order of the procedure: it was the same as the previous séances. Speeches from the alleged

Dr. Whitecomb and Professor Denton, a few words in broken English and supposed Hindustani from the so-called Abdullah, and then the light was put out. We had previously strongly impressed on Bailey the seriousness of the test, and told him that if an apport of live birds took place between the net bag and the cage without any defect being found in the bag or cage, it would be of great scientific value, and would lead greatly to his pecuniary interest, as we should then publish a favourable report. He had not sat for more than five minutes in the darkness when we heard what sounded like the chirping of a bird. The supposed control said, "Put up the light at once," and there, outside the net bag and within the cage, was a live bird. This bird appeared rather high up in the cage in the anterior left side; it then flew to the back of the cage and clung to the netting. Abdullah said, "Put out the light again, there is another bird coming." In a very short time he asked for the light to be raised, and we then saw another live bird clinging to the interior surface of the netting of the cage, and outside of the bag. This manifestation impressed us all a good deal, as neither the netting of the cage nor of the bag, which was clearly seen through the netting of the cage, showed any defect. Both Dr. Wallace and I then said to Abdullah, "Take the greatest care that the medium does not inadvertently make a rent in the netting of the bag, as then all will be spoilt and the evidential manifestation which we appear to have obtained will not then count." We had been informed by Professor Abbott that on a previous occasion a live fish had been obtained as an apport, and Bailey had told us that growing plants had been transported at his Australian séances which, on each successive occasion that the light had been put out and relit, had been found to have grown larger and larger. In the hope of getting these apports a pot of earth and a basin of water had been placed by Dr. Wallace in the space between the bag and the cage. Dr. Wallace asked Abdullah to try and obtain these apports. Bailey thereupon stood up and began to address, in excited tones in alleged Hindustani, another imaginary Hindoo personality, as if he were trying strongly to induce him to bring these apports.

Bailey was standing up at the time that the fierce altercation was taking place between the two supposed Hindoo spirits. He suddenly fell flat on the floor in what purported to be a

fainting fit. His feet tore a large rent in the front of the bag. Now, inasmuch as this rent did not exist before the birds had appeared, Dr. Wallace and I agreed that, provided there were no other defect or hole in the netting of the bag or of the cage, we should not consider this rent as militating against the evidence for the supernormality of the phenomena. We untied the mouth of the bag and cut the four cords which held it to the upper parts of the four supports of the cage. We got Bailey out of the bag, and Dr. Wallace carried him and placed him on a bed in an adjoining room. I remained in the séance room, and proceeded to examine very carefully the netting of the bag, and found that Bailey had made a hole at the top right-hand anterior corner of the bag, through which he had evidently thrust the two small birds. I noticed that the feathers of the birds were ruffled, and, in fact, some of the tail feathers of one of the birds were broken. The hole had been artfully made where it could not be readily seen, *i.e.* near to the cord which tied the bag at the upper right-hand anterior corner. The tying of the bag with this cord had formed some folds in the netting, and hidden amongst the folds I found the hole. This was doubtless the reason we had not detected it after the two birds had appeared and before Bailey had made the large rent at the time of his falling on the floor in his alleged fainting fit. The hole was shown to Dr. Wallace on his return to the séance room. He and I then came to a definite adverse conclusion as to the genuineness of Bailey's apports.

The circumstantial evidence obtained at this and the previous séances which I have described points to deliberate fraud. I will recapitulate the evidence and state the motives which, in my opinion, actuated Bailey's conduct during the course of the séances. When Bailey knew that he was not to be thoroughly examined by a committee at the first séance, he got the apport of a live bird. At the test séance, when he was aware that a committee would examine him, he did not get live birds, but only two small eggs, which together occupied a small space. He informed the committee that he would never submit to an absolutely complete examination. The supposed nest obtained at the test séance was made of palm fibres, which fibres could have been flattened out and could have been easily hidden in the lining of his clothes. Unknown to the committee Bailey hastily left the house after

this séance was over; consequently his clothes could not be examined in order to ascertain whether any part of their lining had been unsewn. At the next sitting, when he was unexpectedly confronted with the satinette bag, he absolutely refused to be placed in it. The pieces of copper ore which were supposed to have been an apport were found, when put together, to occupy only a small space. The heated discussion carried on by Dr. Wallace and myself with the supposed control, Dr. Whitecomb, when we pointed out how damaging to Bailey's reputation would be our disclosure that he would not submit to proper tests, evidently impressed Bailey; he therefore consented to be put in a mosquito net bag at a subsequent séance. Professor Abbott, who had the management of the sitting, tried to induce us to apply an imperfect test, *i.e.* that the bag should be tied only round the medium's neck and not over his head. On July the 27th, when Bailey was put in the mosquito net bag which enveloped his whole body and head, the séance was a complete failure; evidently because the medium did not risk making a hole in the bag to pass the apports through. The reason given by the supposed spirit, Dr. Whitcomb, for the non-appearance of an apport was, as I have stated, that too much material of the bag enveloped Bailey's head. I pointed out that, if that was the cause of the difficulty experienced by the alleged Hindoo controls in producing an apport, I could easily overcome it, and that the netting of the bag would be arranged at the next sitting so that no part of it would touch the medium's body or head. Bailey was then apparently unable to think of any further reasons for not being placed in a bag, and saw that Dr. Wallace and I were determined that proper tests should be applied, and that if he did not consent to them his reputation would be damaged amongst the members of the spiritualistic body, from whom he obtains his living. There was also a strong incentive for him to produce the phenomena, which, if not detected to be fraudulent, would redound to his reputation, as Dr. Wallace, who holds a prominent position in the spiritualistic world, had informed him of his intention to publish a favourable report if the results were good. Bailey was thus brought to bay; he therefore consented to be put in the bag on the following evening of the 28th of July; and determined to produce apports between the bag and the cage. He did so

by artfully making a hole at the time of darkness in a corner of the bag between the folds of the netting, which hole he hoped would not be detected, and through which he thrust the two birds. After the exclamations of amazement and satisfaction made by many of the sitters at the appearance of the birds, and when he thought that the sitters had come definitely to the conclusion that the apports were of a supernormal nature, he deliberately fell on the floor in a pretended fainting fit, hoping thereby to tear the bag to pieces by the weight of his body, and thus confuse the issue; but he only succeeded in making a rent in the front of the bag.

I must now make mention of another suspicious circumstance. Bailey at the time that the apports take place, is supposed to be sitting quietly on his chair. At the time that the light was put out at the last sitting I stood up and placed one hand on the part of the opening of the cage, and my other hand on the top. I felt the wooden framework of the cage move as if tugs were being given to it—this was no doubt the moment when Bailey was making the hole in the bag for the two birds to be put through. The cords attaching the bag to the cage caused the framework to move.

The most incriminating circumstance, however, is the following: On my return home with the bag, I most carefully examined it, and in the interior I found pieces of down from birds' feathers. I emphasize the fact that these pieces of down were in the interior of the bag and not on the exterior. This shows that the birds were with Bailey inside the bag before they appeared outside and between it and the cage. I submitted these pieces of birds' down to the Public Analyst for Bournemouth, Mr. Richard A. Cripps, and the following is his report:

ST. STEPHEN'S HOUSE, WESTMINSTER,  
November 4th, 1911.

DEAR SIR,

I have carefully examined the specimens which you left with me and have detected one small mass of birds' feather fluff and a few isolated strands of the same.

Yours faithfully,

R. A. CRIPPS.

The circumstantial evidence which I have laid before my readers undoubtedly points to fraud having been practised by Bailey at the sittings which I attended.

# JOURNAL

OF THE

# Society for Psychical Research.

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***NOTICE OF MEETING.***

**A Private Meeting of the Society  
FOR  
MEMBERS AND ASSOCIATES ONLY  
WILL BE HELD IN  
THE COUNCIL CHAMBER,**

**ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.**

*On THURSDAY, MARCH 28th, 1912, at 3.30 p.m.*

WHEN A PAPER WILL BE READ ON

**"The Discovery of a hitherto unsuspected Answer to the Horace Ode Question<sup>1</sup>,"**

BY MR. J. G. PIDDINGTON;

AND

**THE RIGHT HON. GERALD W. BALFOUR**

WILL SPEAK ON THE SAME SUBJECT.

N.B.—No Tickets of Admission are issued for this Meeting. *Members and Associates will be asked to sign their names on entering.*

<sup>1</sup> See "Note" on next page.



## NOTE AS TO THE MARCH MEETING OF THE SOCIETY.

The paper to be read at the Meeting on March 28th is a sequel to two articles already published in the *Proceedings*, Vol. XXII. pp. 397-407, and Vol. XXIV. pp. 150-169. Mr. Piddington would be glad if members who intend to come to the meeting would read these two papers beforehand, as by doing so they would make it much easier both for him and for Mr. Balfour to explain a somewhat complex case. It may be added that, in spite of its title, the paper deals only incidentally and slightly with classical subjects.

## NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in Black Type.*

*Names of Associates are printed in SMALL CAPITALS.*

**Cotterell, Mrs. John N.**, Claremont, Walsall, Staffs.

**Librarian, Omaha Public Library and Museum**, 19 and Harvey Streets, Omaha, Nebraska, U.S.A.

**ANDERSON, REV. FRANCIS M.**, 5 Marlborough Road, Exeter.

**BARRS, MRS.**, Marshlands, Laurel Road, Cottenham Park, Wimbledon.

**BRAY, F. E.**, 17 The Boltons, London, S.W.

**CADY, REV. FRANK T.**, Port Allegany, Pa., U.S.A.

**COATES, MRS.**, 4 Duke's Avenue, Muswell Hill, London, N.

**CRAUFURD, COMMANDER QUENTIN C. A., R.N.**, H.M.S. St. George, Home Fleet.

**FRANKS, MRS.**, 51 Dacre Hill, Rock Ferry, Birkenhead.

**FREEMAN, REV. H. B.**, The Vicarage, Burton-on-Trent.

**HARDING, NEWTON H.**, 110 N. Pine Avenue, Chicago, Ill., U.S.A.

**HARKNESS, MISS MARY D.**, Sault Ste. Marie, Ontario, Canada.

**JACKSON, MISS EMILY G. A.**, 40 Hillersdon Avenue, Barnes, London, S.W.

**KING, H. F. LOCKE, J.P.**, Brooklands, Weybridge, Surrey.

**LOW, MISS URSULA**, 22 Roland Gardens, London, S.W.

**SINCLAIR, COMMANDER C. G.**, Royal Indian Marine, The Bungalow, Westward Ho, N. Devon.

**TAIT, MRS.**, 10 Ellerdale Road, Hampstead, London, N.W.

**VAN HAMEL, PROF. J. A.**, 612 Keizersgracht, Amsterdam, Holland.

**WATSON, CHARLES G.**, Frostburg, Maryland, U.S.A.

**YIH, Z. L.**, 37 Bedford Place, Russell Square, London, W.C.

## ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 20 Hanover Square, London, W., on Monday, February

19th, 1912, at 5.15 p.m.; Mr. H. Arthur Smith in the chair. There were also present: Mr. W. W. Baggally, Sir William Barrett, Sir William Crookes, the Hon. Everard Feilding, the Rev. A. T. Fryer, Sir Oliver Lodge, and Mrs. Henry Sidgwick; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Report of the Council for the year 1911 was read, and is printed below. The audited account of income and expenditure for the year 1911 was presented and taken as read, and is also printed below.

The Chairman announced that the six retiring Members of the Council offered themselves for re-election. No other nominations having been received, the following were declared to be duly elected Members of the Council: the Right Hon. Gerald W. Balfour, Mr. Ernest N. Bennett, the Earl of Crawford and Balcarres, Sir Oliver Lodge, Mr. H. Arthur Smith, and Sir Joseph J. Thomson.

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#### MEETING OF THE COUNCIL.

THE 113th Meeting of the Council was held at 20 Hanover Square, London, W., on Monday, February 19th, 1912, at 4.45 p.m.; MR. H. ARTHUR SMITH in the chair. There were also present: Mr. W. W. Baggally, Sir William F. Barrett, Sir William Crookes, the Hon. Everard Feilding, the Rev. A. T. Fryer, Sir Oliver Lodge, Dr. T. W. Mitchell, and Mrs. Henry Sidgwick; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

After considering their Report for the year 1911, the Council adjourned for the Annual General Meeting of Members of the Society, and re-assembled at the conclusion of that meeting.

The proceedings of the Annual General Meeting were reported.

The Right Rev. Bishop Boyd-Carpenter was elected President of the Society for the year 1912.

Mr. H. Arthur Smith was re-elected Hon. Treasurer; Mrs. Henry Sidgwick and the Hon. Everard Feilding, Hon. Secretaries; and Mr. Arthur Miall, Auditor for the current year.

The following were co-opted as Members of the Council for

the year 1912: Mr. G. Lowes Dickinson, the Rev. A. T. Fryer, Sir Lawrence Jones, Mr. W. McDougall, Dr. T. W. Mitchell, Professor Gilbert Murray, Mr. A. F. Shand, and Dr. V. J. Woolley.

Committees were elected as follows:

*Committee of Reference and Publication:* The Right Hon. Gerald W. Balfour, Miss Jane Barlow, Sir William F. Barrett, Sir William Crookes, the Hon. Everard Feilding, Dr. W. Leaf, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. J. G. Piddington, Lord Rayleigh, Mrs. H. Sidgwick, and Mrs. A. W. Verrall.

*Library Committee:* The Hon. Everard Feilding, Mr. J. G. Piddington, and Dr. C. Lloyd Tuckey.

*House and Finance Committee:* Mr. W. W. Baggally, the Hon. Everard Feilding, Mr. J. G. Piddington, Mr. Sydney C. Scott, and Mr. H. Arthur Smith.

Corresponding Members and Honorary Associates were elected for the year 1912.

Two new Members and eighteen new Associates were elected. Their names and addresses are given above.

The monthly accounts for December, 1911, and January, 1912, were presented and taken as read.

#### GENERAL MEETING.

THE 139th General Meeting of the Society was held in the Large Hall at 20 Hanover Square, London, W., on Monday, February 19th, 1912, at 8.30 p.m., SIR WILLIAM CROOKES in the chair.

DR. L. FORBES WINSLOW read a paper on "The Need for Advance in Psychology," of which the following is an abstract:

Dr. Winslow referred to the work of his father, the distinguished alienist, Dr. Forbes Winslow, who in 1848 started the *Journal of Psychological Medicine and Mental Pathology*, which he edited for sixteen years, after which it was continued under the editorship of the writer for eight years. He was a pioneer in the application of psychology to the medical treatment of the insane, and especially in pointing out the importance of the question of possible insanity in criminal cases. In 1842 he published a little treatise on *The Plea of Insanity in Criminal Cases*, which had considerable influence in altering and humanising legal procedure, and his whole life-work and

writings gave a great impetus to the scientific study of mental disease.

Dr. Winslow laid stress on the importance of the mental factor and the efficacy of suggestion in the treatment also of the greater number of physical disorders, especially those of nervous and neurasthenic origin, and he reiterated the view—now so generally recognised—that many patients are cured merely by faith in their physician. This, he said, was emphatically the case in his own experience, and he thought it unfortunate that many doctors still tried to deter their patients from trying the effect of suggestive treatment.

He also lamented the absence of any definite instruction and training for medical students in the subject, such as can now be obtained in a certain number of foreign medical schools. He went on to treat of individual cases to which suggestion could be applied, and referred to fifteen cases of inveterate stammering which—after other methods had been tried in vain—had been placed under his care. These were treated by “indirect suggestion,” the device used being that the symptoms of the patient were induced by suggestion in another hypnotised person, who exhibited them in hypnosis, but was free from them as soon as he awoke from the hypnotic condition. The patient, seeing his symptoms apparently transferred to another person, imagined that they had passed away from himself, and the effect of this idea on him was actually to prevent their recurrence.

Dr. Winslow said that his attention had been originally drawn to this plan by Professor Lombroso, in a case of “Folie de doute,” at which they had met in consultation. Further developments of the method, however, in dealing with other forms of nervous disorder, and especially with cases of stammering, were based on his own personal investigations. He had met with great success, for instance, in the case of a father and son, the latter aged fifteen, both stammerers. The boy was cured at the first attempt, after three minutes, and the father was improved. The first case, said Dr. Winslow, which he had tried was that of a boy of twelve, who, after an attack of scarlet fever five years ago, had not been able to speak, but could only make painful efforts to articulate. He put the boy in a chair, opposite to the so-called “medium” to whom his symptoms were to be “transferred,” the two

holding each other's hands. He then hypnotised the "medium," and asked the boy his own name, to which he replied in his usual unintelligible manner. He then repeated the question to the "medium," who imitated the boy's attempt exactly, making the same grimaces. Dr. Winslow next asked the "medium" to speak as the boy ought to have spoken, and the "medium" gave the boy's name clearly and distinctly. Turning suddenly to the boy, Dr. Winslow then asked, "What is your name?" and he replied in a perfectly clear way. After the "medium" was awakened, the boy again gave his own name clearly and properly.

The cure was permanent and twenty other cases of the same kind were brought to him for treatment. Out of the first twelve of these, nine made a complete recovery. These cases, with many others treated by the writer, were proof of the efficacy of suggestion, which no doubt was also the explanation of the remarkable results obtained by the early mesmerists. To-day it is applied with increasing success to an even wider range of cases than those with which they dealt.

Dr. Winslow again expressed the view that the medical profession in England were comparatively backward in availing themselves of the methods of psycho-therapy, which had made further advance in France, Belgium and America than in England.

In regard to the use of hypnotism or suggestion to relieve pain, he stated that he had the records of twenty cases, in ten of which suggestion had been tried to assist the effect of an anaesthetic used for an operation, while in the other ten the anaesthetic was used alone. Suggestion proved helpful in two respects: (1) the time taken to produce complete anaesthesia was reduced from 19 to 10 minutes; (2) the shock of the operation to the patient was considerably lessened.

At the close of the paper, Dr. Winslow gave a demonstration of the method of "transference" to which he had referred. The boy who had been cured of stammering, as described, was brought on to the platform with the man—also a former hypnotic patient of Dr. Winslow's—who played the part of "medium." It was shown that the boy could repeat his name quickly and clearly and answer questions without stammering; while the man, when hypnotised, imitated his former way of speaking.

Dr. Winslow then offered to try the effect of this method

of suggestion on members of the audience; he asked that any person present who had a headache or rheumatic pains, etc., should come forward and he would try to cure it. In response to this invitation, three ladies in turn came forward. The man, after being hypnotised, appeared to suffer the pains—in the throat, the forehead and the shoulder—which they respectively mentioned, and they were instructed to look at him and imagine that the pain was passing from them into him. After a few minutes he was awakened and declared himself free from pain. Two of the ladies said they felt no further pain after this experiment, while the third said she felt better than before.

The audience were greatly interested in seeing these experiments.

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#### REPORT OF THE COUNCIL FOR THE YEAR 1911.

THE total membership of the Society has slightly diminished this year. 21 new Members were elected (including one Honorary and 3 Corresponding Members), and 4 Associates became Members; 69 new Associates were elected, and 4 Members became Associates. On the other hand, the total loss in numbers from deaths, resignations, and other causes was 25 Members and 85 Associates, leaving a net decrease of 12. The total membership is now 1255, the numbers being distributed as follows: Members, 301 (including 28 Honorary and Corresponding Members); Associates, 954 (including 11 Honorary Associates).

During the four previous years, 1907-1910, the total number of persons belonging to the Society has been respectively 1138, 1190, 1230, 1267. Thus it will be seen that the present figures exceed those of any other year except 1910, so that the slight falling off shown in 1911 does not seem a matter for any anxiety.

Three Parts of *Proceedings* were issued during the year, in March, June, and August, with an Appendix to the last Part, published in December, completing Vol. XXV.

One of the most important events of the year has been the formation of a Medical Section of the Society, which was instituted by the Council in March and announced in the *Journal* for April. There is already a considerable increase

in the number of medical members, the list of accessions including more than one distinguished American and Continental name, and it is hoped that, as the Section and its work become better known, and as medical men become more interested in the study of suggestion and the psychological side of medicine, many more will join it. The problems of suggestion and of multiple personality and minor dissociations of consciousness are of far-reaching importance in psychical research ; they press on us, indeed, more and more urgently as our work advances, and especially in relation to the growing evidence obtained through automatic writing relating to the survival of personality after death. In automatic phenomena, as Mr. Myers long ago pointed out, the normal types and the abnormal or pathological types throw light on one another ; in both cases we see certain extensions and certain restrictions of faculty, and it is conceivable that further knowledge may lead to a more complete control over the whole field of mental life, which will enable us to cultivate the favourable and check the injurious processes of automatism.

The first meeting in connection with the Medical Section was held in October, when Dr. Mitchell, the Hon. Secretary of the Section, read a paper on "Types of Multiple Personality," which is shortly to be published in a special Medical Part of the *Proceedings*.

The production of automatic scripts by the various automatists whose names are familiar to the Society has continued during the year, and two reports on the subject were read at Private Meetings, one of which has appeared since in the *Proceedings*, and the other will, it is hoped, be published later. This year also was published the first report, by Sir Oliver Lodge, of the work of a new automatist, Mrs. Willett, whose script shows many features of interest. All the scripts are being carefully studied and analysed, and there is much important matter in them which will be reported to the Society in the course of time ; but, as explained last year, a great deal of time and labour must be spent on them before their full significance can be either perceived or expounded in an intelligible form.

In regard to the important question of what part may be played by chance in the production of cross-correspondences between the scripts, a series of experiments was carried out

by Miss Verrall to test what degree and kinds of similarity would appear between a number of writings produced by different persons, independently of each other, and under circumstances in which it was unlikely that telepathy between the writers would exert any influence. These experiments, an account of which was printed in the December *Journal*, had some analogy to certain others tried many years ago by Colonel Taylor to test whether chance would produce anything like the results found in a successful series of telepathic experiments in reproducing diagrams or drawings.<sup>1</sup> In both cases, as might have been expected, a few marked coincidences appeared in the course of the whole series. But it was found that they were considerably rarer, and—in the case of Miss Verrall's experiments—considerably less detailed and therefore more easily explicable by chance than in those cases where there was reason for thinking that some supernormal agency was at work.

Other experiments tried by Miss Verrall with various members of the Society during the year in automatic writing and other forms of automatism, with a view to finding evidence of telepathy, have not so far produced any results of interest. While it is extremely important to obtain further evidence of telepathy,—both in order to confirm that obtained by the Society during its early years, and to throw much-needed light on the nature of telepathy,—it seems that the faculty, in a form sufficiently marked for purposes of evidence, is by no means common. It is therefore very desirable that it should be cherished wherever it appears, and that as many persons as possible should make a serious effort, through fairly prolonged trials, to discover if they themselves possess it. The Council hope that many members of the Society will make the attempt, and, in case of a fair measure of success, will communicate with the Secretary.

They wish also to impress on members the fact that it is as desirable as ever to collect well-authenticated cases of spontaneous telepathy, and of veridical apparitions, such as those seen at the time of death, when the death is unknown to the percipient. Cases of this kind have been within recent years very rarely reported to the Society. This can hardly be because they have ceased to occur; it is more probably because

<sup>1</sup> See *Proceedings*, Vol. VI. pp. 398-405.

people imagine that their occurrence is so far established that it has ceased to be a matter of importance or interest. But, as in the case of experimental telepathy, though there is strong evidence for the facts, we are ignorant of their real nature and meaning,—of the laws and conditions governing them; and we cannot hope to advance in knowledge unless we are constantly accumulating more facts to work on.

So much attention has of late years been concentrated on the automatic scripts, the raw material of which, from the nature of the case, can only be studied by a comparatively small number of persons, that members of the Society in general may have felt that their active co-operation in its work was less needed than before. The Council wish to assure them that this is by no means their view, but that much remains to be done in the collection and investigation of phenomena, especially of the more simple and straightforward types which many members may have opportunities of meeting with.

Much assistance has, as usual, been rendered during the year by Mr. Baggally in following up and investigating a number of different cases reported to the Society. His experiments with the Australian *appar* medium, Mr. Bailey, were described at a recent meeting of the Society, and have since been reported in the *Journal*. Apart from their importance in throwing light on this particular case, these experiments, through the ingenuity with which they were devised and the thoroughness with which they were carried out, may well serve as a model to future investigators in similar cases. Mr. Baggally has also been engaged in a lengthy and laborious investigation of an alleged Poltergeist, the phenomena in connection with which are said to have been going on for several years. They appear to be of an unusual and remarkable character, and we hope to complete the evidence for the case later.

A considerable advance has been made during the year in dealing with the mass of accumulated records of Piper sittings. A large selection of these was published in the *Proceedings* last year; most of the others do not seem to be of sufficient importance to warrant their publication; but a type-written copy, with certain omissions, is being prepared, which will be accessible to serious students of the subject at the Rooms of the

Society. The preparation is a lengthy matter, because the records include many private details relating to the personal affairs of some of the American sitters, who are not willing that these should go beyond the individuals to whom the original records were entrusted. It is therefore necessary to have all these details cut out from the type-written copy referred to. The Council believe, however, that this will not detract much from the interest of the records, whether from the evidential point of view or as a psychological document.

The Society has suffered a great loss during the year by the death, on October 5th, of one of its earliest and most zealous members, Lieutenant-Colonel G. L. M. Taylor. Colonel Taylor spared no time and trouble in the work in which he was so deeply interested, and his reports were a model of clearness, scientific accuracy and impartiality. An account of his work was printed in the October *Journal*. It was announced later that he had left to the Society a legacy of £300, which has since been received.

It has already been reported that the Society has been fortunate enough to benefit considerably under the will of one of its former members, Mr. H. A. Kay. This gentleman, who died in January, 1908, devised and bequeathed to the Society his residuary real and personal estate. After payment of duties, costs, and certain prior legacies, this residue was found to consist of 10 shares of £12 10s. each, and £100 4 per cent. preference stock in the Prescot Gas Company; £175 4 per cent. debenture stock, and 300 deferred shares of the nominal value of 5s. each in the South Staffordshire Tramways Company; a reversionary interest expectant on the death of Miss Margaretta Kay in a sum of £1100; and also certain house property, originally of copyhold tenure but since enfranchised, in the small town of Prescot, Lancashire.

The Prescot Gas shares and stock and South Staffordshire debentures have been retained, and produce a steady income. Having regard, however, to the circumstances of the case and of the Society, the Council deemed it desirable to convert into present cash the reversionary interest referred to; and in pursuance of a resolution to this effect the sale was effected in October last, and produced the net proceeds of £392 2s., which sum was at once invested in authorised securities. In view, also, of the fact that the house property is old, and that



## MEMORANDUM OF ASSETS.

## GENERAL FUND.

£892 3 0	Midland Railway 2½% / Preference Stock.
£520 0 0	East India Railway Deferred Annuity.
£1,540 0 0	East Indian Railway Irredeemable Debenture Stock.
300	Deferred Shares of 5s. each of the South Staffordshire Tramways Co., Ltd.
£175	Debenture Stock of the South Staffordshire Tramways Co., Ltd.
£125	in ten Shares of £12 10s. each in the Prescot Gas Co.
£100 4%	Preference Stock of the Prescot Gas Co.
£251 14 11 3½%	Victoria Government Stock.
£82 19 0 2½%	Consolidated Stock.
£38 11 2 2½%	National Debt Annuities.
	Elmwood Gurney Library Fund.

I have examined the above Account and compared it with the Society's Cash Book, Receipt Books, and Vouchers and certify that it is in accordance therewith. I have also verified the Stocks enumerated above as being either in the custody of the Banks or inscribed in their books.

ATHUR MALL, Auditor, Chartered Accountant.

23 St. Swithin's Lane, London, E.C., February 17th, 1912.

## ENDOWMENT FUND FOR PSYCHICAL RESEARCH, ACCOUNT FOR 1911.

## RECEIVED.

Balance in hand, December 31st, 1910,	-	-	-	£117 11 10	Purchase of £280 Great Eastern Railway 4% / Debenture Stock,
Interest on Investments,	-	-	-	253 2 8	
Refund of Temporary Loan to the General Account,	-	-	-	50 0 0	
Donations:					Balance in hand, December 31st, 1911,
Rev. A. T. Fryer,	-	-	-	£1 10 0	-
Mrs. William James,	-	-	-	20 0 0	21 10 0
					£442 4 6

January 5th, 1912.

Examined and found correct, and securities produced at Lloyd's Bank, Strand.

H. ARTHUR SMITH,  
*Hon. Treasurer, S.P.R.*

£442 4 6

its management involved a considerable amount of trouble in the matter of repairs and renewal of tenancies, the Council resolved that this property, the rents of which have been received up to the present time, should also be sold, and the proceeds invested in proper securities. The sale was effected, partly by auction, partly by private contract, in December last. By reason of the necessity of procuring the concurrence of the Charity Commissioners in the conveyances, the contracts have not yet been completed, but no difficulty is anticipated; and the Society may expect very shortly to receive between £2000 and £3000 for investment from this source. The total net benefit may be estimated as considerably over £3000.

For the successful carrying through of the long and complicated business connected with this bequest, through which it has now been brought into the most convenient practical form, the Society is greatly indebted to the labours of our Hon. Treasurer, Mr. H. Arthur Smith, and our legal member of Council, Mr. Sydney C. Scott.

The Council are of opinion that the Library is not made use of so much as it might advantageously be by students of Psychical Research. The accommodation for readers is at present, perhaps, somewhat cramped, and the Council are looking out for opportunities of making more commodious arrangements.

We may add that an interesting and significant event of the year has been the inclusion of a book by Professor, now Sir William, Barrett, on *Psychical Research* in the "Home University Library of Modern Knowledge." It is a notable advance that the promoters of such a series should recognise that the public both need and desire instruction on the subject.

Two General and four Private Meetings of the Society (for Members and Associates only) were held during the year. The dates and subjects of the papers read were as follows:

\*January 31st. "Poltergeists, Old and New," by Professor W. F. Barrett, F.R.S.

March 28th. "The Automatists' Knowledge as a Factor in the Production of Cross-Correspondences," by Miss Alice Johnson.

\*May 16th. "Presidential Address," by Mr. Andrew Lang.

\* Those marked with an asterisk were General Meetings.

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- July 7th. "Cross-Correspondence as a Vehicle for Literary Criticism," by Mrs. A. W. Verrall.  
October 31st. "Some Types of Multiple Personality," by Dr. T. W. Mitchell.  
December 6th. "Sittings with Charles Bailey, the Australian Apport Medium," by Mr. W. W. Baggally; and "Some Recent Hypnotic Experiments," by Professor W. F. Barrett, F.R.S.
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### REVIEW.

*Personality and Telepathy.* By F. C. CONSTABLE. (Kegan Paul, Trench, Trübner & Co. London, 1911. 330 pp. 7s. 6d. net.)

MR. CONSTABLE'S theory is that human personality, as we know it in this world, is a partial manifestation of a spiritual self existing out of time and space and called by him the intuitive self. This theory he deduces from Kant's *Critique of Pure Reason*, and Part I. of his book is mainly occupied in justifying this, and in attempting to show that memory is a function of the intuitive self, which, in relation to the human personality, stores up intuition in time, so that the human personality has potentially a full storage of ideas of its past experiences to work with. Readers who do not care for abstruse discussions are told that they may omit this part and confine themselves to Parts II. and III., and perhaps therefore we may be pardoned for not attempting in this brief notice to deal with it further.

The main purpose of the whole book is to prove that we, as incarnate beings, or, as Mr. Constable expresses it, as human personalities, can know from experience in this world that the intuitive self exists. He makes a special point, it must be observed, of limiting the expression "human personality" to mean the partial manifestation of the intuitive self in our universe. This is of course a mere question of definition, and no doubt the definition is a convenient one for the statement of Mr. Constable's arguments. But it is rather confusing to give a new meaning to an expression already in common use. The readers of Mr. Constable's book, for instance, who are familiar with Mr. Myers's *Human Personality and its Survival of Bodily Death* must constantly bear in mind that, when Mr. Constable speaks of human personality, he does not mean what Mr. Myers does. Mr. Myers means a conscious entity which, though in the body here survives, as he endeavours to show,

the death of the body. Mr. Constable means a conscious entity compounded as it were of soul and body, the self as incarnate and subject to the conditions of this world, so that by definition it cannot as a *human* personality survive bodily death. Mr. Myers, in using the phrase, wishes to emphasize the persistence of the real self through the death of the body. Mr. Constable, on the other hand, wishes to emphasize the limiting nature of the conditions belonging to this world, among which he includes, as already said, space and time. His intuitive self may—he believes it does—survive the dissolution of the body and brain, but this dissolution necessarily involves, according to his definition, the death or destruction of what he calls the *human* personality (p. 90).

Telepathy is another word used by Mr. Constable somewhat differently from most of us, for he includes in it potentially pure clairvoyance—the perception of material phenomena otherwise than either through the senses or through other minds. He defines telepathy as in the first place the timeless and spaceless communion between intuitive selves and between intuitive selves and the external, and in the second place, when manifested in incarnate human beings, as communication between them or between them and the external otherwise than through the normal organs of sense.

That telepathy is a fact he holds to be sufficiently proved by the investigations of the Society for Psychical Research, and using chiefly the material collected by the Society, Parts II. and III. of his book are mainly occupied in showing how it carries with it evidence of the existence of the intuitive self, and how observed facts fit into his theory. In experimental cases telepathy can be manifested only in limited and particular ways, while among spontaneous cases we should expect to find all possible manifestations of telepathy in operation. Spontaneous cases, therefore, as (in his view) theoretically more important, take precedence in his book, and the discussion of them occupies Part II., while Part III. deals with experimental telepathy and other psychical phenomena in which volition is an element.

It is evident that there is much in common between Mr. Constable's notion of an "intuitive self" and Mr. Myers's "subliminal self," as Mr. Constable himself admits. It is therefore not surprising to find that Mr. Constable's interpretations of the phenomena he deals with are to a great extent similar to those already familiar to readers of the *Proceedings* and of *Phantasms of the Living* and Mr. Myers's book. He has, however, thought the questions out for himself, which gives a certain freshness and originality to his way of looking at things, and therefore, though we cannot say the book is easy reading, we think that thoughtful readers may find it suggestive, even when they are not disposed to accept the author's philosophical theories.

E. M. S.

# JOURNAL

OF THE

## Society for Psychical Research.

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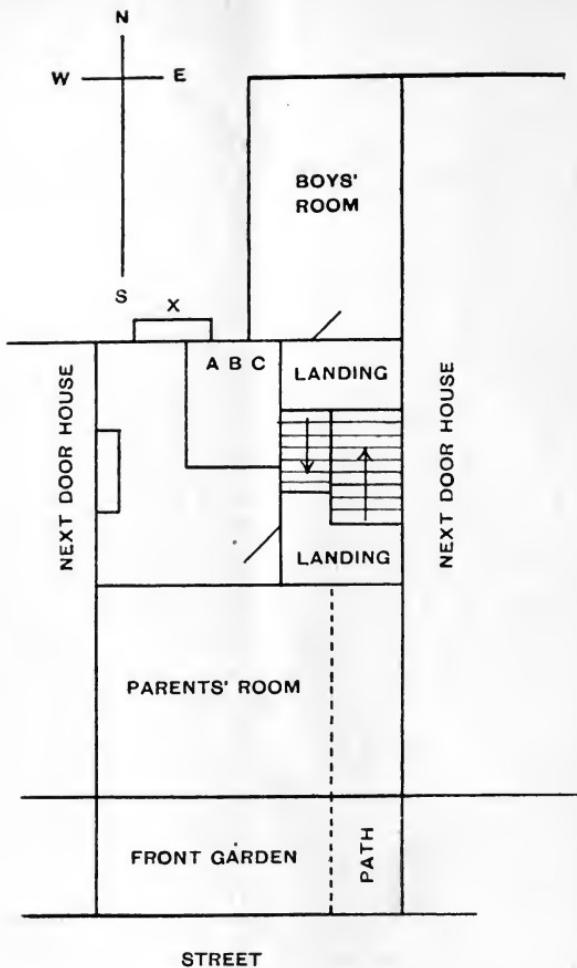
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## A POLTERGEIST CASE.

THE following case was reported to us by a gentleman who called at the Rooms in October, 1911, to consult the Secretary with regard to an investigation of the disturbances described. These were occurring in a house in a London suburb, and had been brought to his notice by a girl, hereafter referred to as "C." who was employed by his mother as a daily servant. C. lived in the "haunted" house as the ward of the tenant, Mr. H., and shared a bedroom with his daughters, A. and B., but for reasons which will be shown in the appended accounts, our informant, here called Mr. Henry Brown, wishes her identity to be concealed. We therefore substitute assumed names for the real names and addresses, which were sent to us, of all the persons concerned.

The Secretary fully discussed the case in conversation with Mr. Brown on two or three occasions. Immediately after the first interview, on October 13th, 1911, he wrote, at her request, the following account:

[The house] has been tenanted by the present family for fourteen years, and no trouble was experienced until a month ago. Then began the knockings, which I shall presently describe, and they have continued with more or less regularity ever since. Mr. H., the householder, is quite at a loss to account for them, nor have I yet heard any explanation other than a supernatural one from any one else. The diagram below [representing the top floor of the house] will give some idea of where the "ghost" is located. He has made his home in a small six-roomed house of the ordinary London type, and, ordinarily, haunts the top back room. To the rear of the



"haunted" room is another back room in which the boys of the family sleep. In front of it is the bedroom occupied by the parents. In the corner of the "haunted" room is a bed, in which three girls sleep (ages about 16) [C., however, was about 19]. The letters A, B, and C mark the position of the pillows [and of the girls referred to by the corresponding initials], the eldest girl occupying A. A fireplace juts out from the middle of the western wall, and there is some odd furniture round the western corners of the room. The window is at x. The arrows in the diagram point *upstairs*. The houses on either side of the "haunted" one are occupied.

These knockings began, as I say, about a month ago. At first the parents thought it was imagination on the part of the girls, and

ridiculed their fears. In course of time they became convinced that something was wrong, and took up the floor. I understand that no trace of vermin or mechanical instruments was found. The knockings continued even when the floor was up, and a few days later the parents called in the police. By this time the floor had been relaid. According to one of the girls, the policemen made them hold up their hands. They placed a mirror so as to reflect from under the bed. And they saw the boards tremble, but only that. They were quite at a loss to account for the noises, and were unable to end the nuisance. The information up to this point was given me by one of these girls [C.], who works for my mother as a daily servant. Her story is corroborated by Mrs. H.

As matters had become serious, I, who do not believe in spiritualism, agreed to visit the house with a friend who does (Mr. F. W.). I must confess that I, being a student of physics (among other things), was decidedly sceptical. I was convinced in my own mind that the affair was a practical joke. However, I was anxious to see the trouble ended, and we arranged to visit the room on Tuesday last. It is significant to note that the phenomena now ceased for a few days.

Last night, however, about half-past eleven, we were sent for in post haste. The "ghost" was on the war path. We hurried down, and were fortunate enough to hear the entertainment. My father accompanied us and witnessed the business as well. The knockings came intermittently as on previous occasions. When we looked under the bed we heard them still, but saw nothing. But, when my father actually got under the bed, the noises ceased. The "ghost" would talk no longer. But he promptly resumed conversation when his sphere of influence was left undisturbed.

I was bound to confess, of course, that there was something here that I could not explain in terms of physical science, for the girls were absolutely still during many of the knockings. The boys were in the middle of the room with nothing in their hands. Nothing was to be seen, but my father says he felt vibrations. I personally did not, and did not try to do so. I quite believe, nevertheless, that a disturbance which would produce so large a volume of sound could easily give rise to perceptible vibrations. As the matter was altogether beyond me, I left it to my spiritualistic friend, Mr. W.

He began by telling the spirit that he wished to speak to it. He said the code would be: one knock = no; two knocks = doubtful; three knocks = yes. The "spirit" answered promptly and decisively

"yes" or "no" to every question, never giving two knocks for doubtful, and never leaving a question unanswered.

Here follows a detailed account (of which the original contemporary notes were afterwards sent to us) of communications made by raps in response to Mr. W.'s questions. The communicator, after purporting to be the spirit of a man named Jack Morgan, who was, however, known to be living, claimed identity with his younger brother, who had died two years ago, and asserted, as his reason for causing the disturbances, that he wished the three girls to sleep apart. The communications are of a trivial nature; the correct statements that were made referred to the age of Mr. Henry Brown, the number of persons bearing his surname in the room, and the initial of the surname of one of his friends, Mr. E., who was present.

Mr. Brown continues:

I may add that the "ghost" is not only candid in regard to his misleading statements (admitting that he is a fraud), but very ready with his answers. He has, moreover, been taught a comic song, and he will rap out an accompaniment to some of the lines in fine style. He can now manage it unassisted. He imitates the roll of a kettledrum with marvellous reality, and can make a noise like sawing wood. He will knock on the floor, the wall, or the underneath part of the mattress, on request. Thus he combines with his versatility an obliging disposition. I forgot to mention that he confessed himself unable to rap anywhere except under the bed, and in answer to my question whether he was willing that his noises should have scientific investigation, he said "No." However, I have so far disregarded his wishes as to relate his doings to Miss Newton.

Some of the noises are quite loud, some feeble. Some are sharp and distinct, some slightly muffled. The thuds on the floor are, on the whole, much louder than the taps on the wall. I cannot account for them myself, and I keep an open mind in regard to their possible supernatural nature.

I quite understand that my statements may be discredited by subsequent investigation, but I am absolutely convinced of the accuracy of what I have related. The girl who works for my mother [C.] told me that after we had left, the noises continued until 5.0 a.m., and that they saw wisps of straw floating in the air. I do not, of course, make myself responsible for other people's

statements. I have, indeed, tried to distinguish between what I have investigated for myself and what is merely report, and between what I know to be correct and what I merely believe to be correct.

If the girls can be persuaded to sleep together to-night, I hope, on Miss Newton's suggestion, to sprinkle flour under the bed to try and detect signs of mechanical knocking. I will do my level best to ensure that the girls be not given any idea that they are under suspicion. I am willing to do everything in my power to unravel the mystery, and cordially welcome any assistance whatever.

HENRY BROWN.

The following day Mr. Brown wrote:

*October 14th, 1911.*

I did not last night visit the house . . .

Our maid [C.] tells me this morning that the three girls slept last night in the same room but in three separate beds. All they heard was a few small taps in the same corner of the room. They will, however, sleep together to-night, and send for me if anything is heard. Their father tore up the mattresses yesterday, but found no sign of anything suspicious. She says that occasionally the sounds are much louder than any I heard the night before last. On one occasion [the] father burnt brimstone in the corner, and the following night some tremendous bangs were heard. Perhaps the brimstone was an unhappy choice. One can quite understand any self-respecting evil spirit taking it as an indelicate hint.

I must confess that the more I consider the phenomena, the more difficult I find it to accept your theory that it is the girls. It would want something as heavy as an ordinary flat iron to make some of these sounds, and such an instrument could not be manipulated as delicately as the "roll of the drum," for instance, would seem to suggest. Indeed, it is not merely a roll, but a regular tattoo. Of course, various instruments may be in use. I forgot to mention, too, that the visitant can knock on the underneath part of the mattresses. A girl in bed could hardly do that. At the same time, I willingly recognise that your experience of this sort of thing is worth more than my convictions, and I will accordingly investigate along the lines you have suggested. Still, I feel I ought to keep a very close watch on other members of the household.

I regret to say that the news of this affair is spreading all over the neighbourhood. It has not yet, however, reached the papers.

I would further add that the noises did not come at unexpected

times when no one was on the look-out. Whenever a question was asked on Thursday night, it was always promptly answered, save when some one was under the bed.

The following day Mr. Brown wrote:

15th October, 1911.

Referring to the mysterious noises at the house in . . ., I have made a further investigation and, I believe, got to the bottom of the mystery. Of course, I will not claim to be certain, but I will ask you to consider the subjoined remarks and to favour me with your opinion in the matter . . .

I went down to the house at 12.0 midnight Saturday, with Mr. W., my father, my sister, and another friend, hereinafter named as Mr. E. We took down a large mirror and a powerful acetylene lamp, to show us what was going on under the bed; also a supply of flour. The girls had not gone to bed when we arrived. Outside the house was a large and excited crowd, engaged in furious discussion. I went in, had a quiet talk with Mr. H., telling him what we were going to do, and asked that the girls might go to bed.

They had scarcely settled down when the knocking began. Mr. W. had started putting questions to the "ghost" before I was able to get upstairs, as I first made an examination of the other rooms. I had wished to reserve this questioning as a last resource, since you had said that nothing reliable usually came of it. But Mr. W. . . forestalled me. He announced that he would put to the ghost a series of questions. Would it answer them? Yes! The questions were of such a nature that we could verify the accuracy of the answers.

We omit the details that follow. The first question was ambiguously answered; the rest referred to personal matters connected with Mr. W., who was a stranger to Mr. H.'s household. Mr. Brown continues:

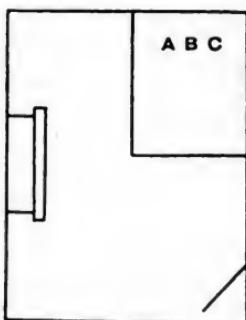
Out of the nine questions one, the first, may have been answered either correctly or wrongly. We do not know. The remainder were either answered incorrectly or not answered at all, either one way or the other. Obviously our ghost was not so well informed as on last Thursday evening. Meanwhile, we had been experimenting. We found that when any one looked under the bed, or shone a light under it, the knocking ceased. So we sprinkled the flour under there.

In reply to further questions we were told that the visitant died a natural death, but would give no particulars of it. That he was not now happy, but some day hoped to be. He agreed this knocking would make it longer before he was happy, and that it would be to his advantage not to come and knock. He admitted we knew something about it, and believes it would be better for himself if he did not come. But he will not go away. He understands he is acting against his own interests, and he is making himself unhappy. He has a reason for doing so. It is not to annoy the girls but to send a message. This will satisfy him, and he will promise to send a sensible one and not such a one as last time. The message [was] Be careful, B. Do please.

He answers further questions to the effect that he has a special interest in B., and if she promises to be careful he will not worry any more. She understands what he means. If another lady took the place of one of those in the bed he could not come. (Note! I had arranged beforehand for my sister to take the place of these girls one by one, and see what effect it had on the knocking.) He said that this banging made him tired. That he was not so fresh after it.

During this second lot of questions, I kept a very close eye on the girls. They were all absolutely still. The one in position marked A had both hands showing. B. had one hand showing, but was lying on her back in such a way that I could have detected the slightest movement of either arm. C. was lying on her right side, with her back touching the wall, *her right arm underneath her* and her left arm under the bedclothes, but in such a position that I could have detected a small movement. (I will not, in this case, say the slightest movement.) Well, we carried on the spirit conversation to the point which I have reported. I then told the girls to put their hands together. C. was the only one who demurred. She said, "What! Have we got to hold our hands together? Oh Lor!" She had considerable trouble in getting her right hand from underneath her. As she did so, I noticed a tinge of colour cross her face. But this may have been due to exertion and not necessarily to a guilty conscience. When her hand appeared, I noticed she wore a ring on the finger next to the little one [on] the *right* hand.

Now after we had their hands together we could get no more



knocks. I said nothing of what I suspected. Mr. W. suggested that the spirit had said all he wanted to say and was now satisfied. So far as I could see, every one else accepted this view. I next had the bed moved. In the far corner, close up to the walls, the flour bore marks of having been pressed or beaten down. Its appearance was consistent with the supposition that the girl C. had knocked on it with her ringed finger, the sharp clear taps being caused by the ring, but the muffled ones by her knuckles. I now examined the wall at the side of the bed. It apparently had some traces of flour on it. My father pointed out that the plaster there had been scraped, and this was probably some of the débris. But the scrape appeared to be an old one. The débris would have been brushed away by now. And even allowing that only the finest of the plaster dust would have stuck to the wall, I think this powder was too fine to be that. I next had to consider whether it was flour scattered there while my father was sprinkling. Well, it was only on the wall [by the side of the bed]; there was none on the wall [at the head]. And again, it was close up to the corner and nowhere else. I therefore concluded that in all probability it was flour brushed up to this particular area by the sleeve of a nightdress, especially as some of the dust was *above* the scored mark on the distempered wall.

To return to the floor, the flour had been shaken away from a circular area of about 10 ins. diameter, about 8 ins. from each wall. The flour had been compressed in the position indicated in the diagram [not reproduced]. I next examined the under side of the mattress, for, after the flour was put down, most of the knocks were made on the under side of the mattress. I found some flour there, well up in the corner. It was too thick, I am sure, to be accounted for by supposing that it had lodged there when the floor was sprinkled. I think it was first caked slightly on the floor by pressure, and then transferred to the corner of the mattress. In short, the evidence of the flour seems to point almost exclusively to the guilt of the girl C. I believe she did the "sawing" by scraping the ring backwards and forwards along the floor. The kettledrum could also be caused by the ring, but that would not be so simple. Still, she has had five weeks' practice. The ring is of this pattern.  
It is all metal—no stone.

Well, I left the house with my mind pretty well made up. But I said nothing of my suspicions. For during Saturday I had read Chap. V. of Mr. Podmore's book, *Studies in*



*Psychical Research*, and the article on Poltergeists in the 7th edition of the *Encyclopaedia Britannica*, and I formed a strong opinion that the people who do this sort of thing do it not out of cussedness, but because they cannot help themselves. Therefore they ought not to be made to suffer for it. So I thought it urgently necessary to keep the culprit's identity secret, while it was not urgently necessary that all the rag-tag and bob-tail of... should know all about it....

I decided on this course of action before I left the house last night. I returned [home] and found that my sister had similar suspicions to my own, though on different grounds. She said that just before we left, the girl C. came to her in great agitation and concern, with bloodshot eyes, and tremulously asked "What have they found out?" And she was the only one of the family who did not come down to the door to see us out. I therefore took my sister into my confidence and availed myself of her help.

Our next step was to test whether a girl lying in this position could make so much noise with a ring like this. We found it would be not only possible but easy, which possibly accounts for the fact that the noises have been heard for so many weeks....

Mr. Brown here explained that he tried to obtain a private interview with C., in the hope of inducing her to confess, but in spite of his efforts to see her, she managed to avoid him. He continued :

In the forenoon I had revisited Mr. H. to test the accuracy of some of her statements. And I found that the tale about two policemen having come in to investigate was an entire fabrication. I therefore cannot accept any of her statements, but I have enough first-hand information to put [her] under grave suspicion. Indeed, I might fairly say I have found her guilty, but on circumstantial evidence.

Later he adds :

I have just been down to see the girl's guardian.... We told him (for Mr. E. was with me) that we were pretty sure we understood the cause of all we had seen and heard. But we could not explain to him without casting suspicion on some one, and this we could not do. We warned him against anything in the nature of a dramatic exposure, as this might cause a nervous breakdown or worse.

For the future, I made the following recommendations: (1) If nothing more happens, do nothing, say nothing, reveal nothing, be wary. (2) If the knocking recurs, shift the positions of the girls in

the beds. Make them change places. (3) If this does not stop it, push the bed right close up against the wall, but do this only as a last resource, as it might give rise to suspicions. (4) If the knocking still continues, send me a note at once. He quite approved of this . . .

In response to our request for the several witnesses' independent statements, Mr. Brown wrote:

*October 22nd, 1911.*

Mr. W. told me he was making out a report, but I understood it was because he differed from the rest of us, believing that a spirit made the noises. I think you can trust him for a faithful account of the matter from the spiritualistic point of view, and he may quite likely throw further light on the subject. Unfortunately we have all been discussing the pros and cons of the case together, and have more or less modified each other's views. But, broadly, my father and sister and Mr. E. incline to my own views, and Mr. W. holds to his own.

I am asking the others of us to furnish accounts of the matter. As for Mr. H., I doubt if I can get much out of him, . . . he knows less of the happenings on the nights when we were there than we ourselves do, as he was not present at the investigations. I think I shall do best to ask him for an account of what happened previous to our coming, and for some information about the girls. . . .

I doubt if the affair has quietened down sufficiently to make it advisable to approach the suspected girl for a confession. It has not yet reached the local papers. But rumours of the affair are still rife in . . . and, needless to say, very much garbled and highly coloured. For example, the "ghost" is credited with making the floor jump up and down, breaking an iron bedstead in two, and so on and so forth. Indeed, there seems to be no limit to what some people are capable of believing.

Discussing the difficulties of explaining the deception, he adds :

The whole of the difficulties are only disposed of by supposing that a spirit took possession of the girl's mind and caused her to do these things. But then, at once, another difficulty arises. For, according to Podmore, this would imply a state of secondary consciousness. And I can say, most emphatically, that the girl was not only quite herself during both investigations, but very much herself.

HENRY BROWN.

We received corroborative accounts from Miss Dora Brown and Mr. Edward Brown on October 27th, 1911. Miss Brown writes as follows:

My brother, Mr. H. Brown, has asked me to write you my account of the knocking we heard at a house in . . . I believe my brother has already mentioned that the girl C., whom we suspected to be the perpetrator of the knocking, is in service at our house. For three weeks she came to work every morning with tales of mysterious knocking, which she said commenced directly she, and the two girls with whom she slept, went to bed. Apparently these noises were not heard except when the three girls were in the bed, and when heard continued for anything from one to three hours.

The girl seemed very upset, and began to look ill. This my mother put down to fright and insufficient sleep, and so sent her to bed one Friday afternoon. She slept from 1 p.m. to 5 p.m., and my father and brother promised to go to the house to try and account for the knocking. However, nothing was heard for the next few nights.

On the following Thursday, when the girl came to work, she said the knocking had come again and had lasted from 11.30 p.m. till 4 a.m. Also, there was a sawing noise and the mattress was torn. It appeared that many of the neighbours had been in and heard the noises, and the bed tipped when a woman sat on it; also, there was something said about the police being called in, but my brother proved the latter to be incorrect. When the girl left to go home on Thursday evening, she promised to send word if the knocking was heard that night. She sent about 12.30, and my father, brother, and two gentlemen friends went to the house. On their return they told me they had heard the noises themselves, and all except my brother, Mr. H. Brown, seemed to think they were due to a spirit, as Mr. W. had received answers to questions, which he put in a code recognised by spiritualism. My brother declined to agree with the spiritualism idea, but said he could not at that stage give a theory. On the night following (Friday) the girls slept apart, and nothing was heard. It was then arranged that they should again sleep together, and the four gentlemen and myself should go to the house the next night (Saturday), as my brother, since the Thursday, began to think one of the girls must be making the noises, so wished to experiment by dusting the flour

under the bed, and thought he might find me useful. My own reason for going, however, was as follows: Mr. W., who has some belief in spiritualism, had accounted for the knocks only occurring when three girls were in the bed by saying that a spirit obtained its power to knock from the three girls, the energy from two being insufficient. He apparently thought this explained the tale of the bed tipping when a fourth female sat on it. Myself, I thought it would be interesting to note if the bed tipped when I made the fourth person. It did not do so, and I have now come to the conclusion that, with only two occupants in the bed, the guilty party could not lie close enough to the wall to knock without exciting suspicion.

The above were the only reasons which induced me to join the party on the Saturday, for until then I felt *quite convinced* that the spirit theory was the correct solution to the mystery, and on arriving at the house I was surprised to find there seemed nothing supernatural about the sounds.

When I entered the room I noted the three girls lying on a double bed in one corner of the room. The bed was against the wall, and our servant C. lay next to the wall, B. in the centre, and A. on the outside. Immediately I glanced at the bed my brother's theory came to my mind, and I decided to watch C., not because I thought her guilty, but because I saw she was the only one whom my brother could fairly accuse as such. I then sat on a chair facing the bed, and Mr. H., jun. (it was evident the H. family believed a spirit to be responsible for the noises) asked several questions and received a satisfactory number of taps in reply. Then Mr. W. asked several questions, mostly questions which our maid, the girl C., would be in the position [to answer] correctly; these were answered correctly, but of the questions which touched things she would not be likely to have an intimate knowledge of, the majority of the answers were wrong. During these questions, I noticed C. remained in one position on her right side, slightly turned from the wall, her left hand outside the counterpane. From her position I did not think her able to do more than knock on the wall, but, on lying in the same position on different beds at home, I found I was able to make all the sounds that I heard on the Saturday, including the sawing noise, which can be done with either a thimble or a ring. The girl C. was wearing a ring on her right hand. One of the questions asked by Mr. W. required a number for an answer. The taps commenced steadily, but suddenly stopped short,

and C. raised herself a little in bed, saying at the same time : "Oh, get up, Sid ; you know it won't go if any one gets on the floor." Sidney H. replied : "I'm not on the floor." At which the girl lay down, and the tapping continued. The boy S. H. was sitting in a corner where it would be difficult for C. to see him, but I should think the Misses H. could see him more easily from where they lay. After a few more questions, my father went under the bed to sprinkle down the flour; but the girls understood that this was to see if the noise went on with him under the bed. It did not do so, and having finished with the flour Father came out, and further questions were asked and replies given. Finally, the supposed spirit was asked to give a message, which I believe you are already acquainted with, and after which nothing more could be got from it.

The gentlemen then left the room. I remained while the girls dressed to see that the flour was not tampered with. When the girls got out of bed they remarked about the flour, and A. and B. H. were a trifle curious and amused ; C., however, seemed a trifle concerned. When dressed the girls were sent into an adjoining room by themselves. The gentlemen then came back to the bedroom, moved out the bed, and inspected the floor and wall, the results of which my brother has communicated to you. Having finished their investigation, the gentlemen again left the room, and the girls returned to complete their dressing. C. immediately rushed to me and exclaimed : "Oh ! Miss Dora, what have they found out ?" Her manner was so agitated, and she seemed so upset, that my suspicions were considerably aroused. The other girls seemed quite calm ; but C. was pale, trembling, and her eyes slightly bloodshot. I told her we couldn't make anything of it, and she seemed relieved.

For several days after the above occurrence nothing was heard, and then one morning the girl had been in about two hours, and for several minutes stood looking into the fire. She then looked up, and said they had heard the raps the previous night ; three soft knocks on one occasion. I should think this untrue, judging from her manner and from the fact that she usually spoke of the knocking immediately she arrived in the morning ; also, she spoke to no other member of the family about it, and I thought she seemed glad that I let the matter drop. About a week after, I visited [the house]. She again told me she had heard knocking. She told no one else, and she this time said it [was] under the chest of drawers. I questioned her as closely as possible without arousing her suspicions, but could get nothing very definite from her ; but from what I gather [from] the other girls she (C.) was seated on a chair near the chest of drawers sewing.

The above remarks are correct to the best of my recollection.

DORA BROWN.

The following account is signed by Mr. Edward Brown and Mr. E. :

On Thursday, Oct. 12th, about midnight, I went to... with Mr. W. and my son. The house in question was a small one of six rooms, including the back addition. We were at once asked upstairs to the back room, in which were several people, besides the three young women in the bed. We were given every facility to investigate.

I had at first assumed that the affair was a fraud, but the trick was worked so neatly that I became convinced that some supernatural power was at work. Several questions were put in a code of knocks, and answers were given which were mostly right. But there is nothing mysterious about that, as the girl C., who slept next to the wall, had been daily maid to my wife for some months, and most of the questions were about family affairs. No communication could be got from what I will term the spirit when I went under the bed, where the knocking appeared to be done. Neither could we get any knocks, either on the wall or on the floor, if I looked under, which roused my suspicions again. But, as I said before, it was so well worked that for the time being we were bewildered, and we left promising to come again if sent for.

We called again, accompanied by Mr. E. and my daughter, on Saturday, October 14th. The girls had not yet retired, so we waited awhile. As soon as they got into bed the knocking began. I made a careful examination of the adjoining rooms, and found nothing suspicious. I then joined the party. Mr. W. was communicating with the "spirit" as before, but directly I got under the bed all was quiet, so I sprinkled the floor with flour. After communicating for two hours we made the girls dress, and my son examined the bedding and floor. We found a circle of about ten inches cleared away as if by force of air, and three marks, evidently where the tips of the fingers had struck the floor. There was a small irregular patch of flour about three-quarters of an inch wide on the underneath part of the mattress, not far from the corner. And there was some white powder on the lower part of the wall near the corner, which may have been flour or may have been plaster scraped down in moving the bed. We felt there was nothing further to be done, for the messages had stopped coming directly the girls were told to hold their hands together.

When we announced that the disturbance would now cease, the girl C. came to my daughter in an agitated manner and asked what we had found out. I think it has been hinted to her clearly that it must not occur again, and it has now ceased.

EDWARD BROWN.

I agree with the above account.

ARTHUR EVERETT.

Mr. W.'s account, which was sent to Mr. Brown on October 31st, 1911, is as follows:

On Thursday, the 12th October, I proceeded to the house in... Street, and made my way to a room on the first floor, in which the

knocks were said to be heard. Arrived there, I found some ten or twelve people who had congregated to hear the knocks. In a bed in this room were three young ladies, the gas was full alight, and no secrecy maintained. Upon our entering, one of the party already in the room asked the author of the knocks (which throughout this paper I shall refer to as the spirit for the sake of clearness and brevity) to knock, whereupon I heard four very loud knocks. It was then requested to saw, and I heard a sound which was an exact representation of a hand-saw at work. This knocking was in close vicinity to the bed. Directly after knocking was heard on the opposite side of the room, and one of my companions asked if there was anybody in the next room. He was informed that it was the next house, and was the children's bedroom. The knocking then sounded from various parts of the room, once hitting the mattress from underneath, then knocking on the frame of the bed, sometimes also on the wall. I then proceeded to put questions to the spirit. (As some time has lapsed since the above happened, I do not guarantee that the order in which I now state the facts was the order in which I heard [them on the said night.) My first remark was, "I want you to answer me some questions; if your answer is yes, knock three times; if no, knock once; if you are doubtful, knock twice." I then said, "Do you understand?" and three knocks came in response. (When I speak of the answer being yes throughout this paper, I mean that three knocks came, similarly no or doubtful.) I then asked if this spirit was a male spirit. The answer came "Yes." In reply as to whether it claimed to be anything supernatural, the answer was "No." By questions I then obtained the following information. It said it was the spirit of a person who died two years ago at the age of eighteen by a natural death, that it knew the three girls who were the occupants of the bed, had an interest in them and refused to refrain from knocking. It stated that it was aware that it was annoying people, but gave a decisive "No" when asked to desist. In answer to my question as to whether it would refrain from annoying the girls, it gave a very emphatic NO. I asked if it could continue to knock if there were only two girls in the bed, and the answer was NO. I therefore advised that two girls should sleep in the bed and the other by herself. This was done, and I was afterwards told that no knocking was heard. Among the answers to my questions it told us the age of one of my friends which nobody in the room knew except his father; how many people they had left in their house and how many people I had left in my home. The answer to the latter question was not known by anybody in the room other than myself, as three people who usually slept in my home were not in the house on that night. All the questions were answered correctly. On leaving the room with my friends four very loud knocks were heard, and I went back and said "Good-night," when the four knocks again came as loud as before. The knockings that I heard did not come from one place only, sounding from the wall at the

end of the room, sometimes from the wall at the side of the bed, once from the wall on the opposite side of the room from the bed, several times on the bed itself, when I felt the bed shake, and one knock was on the under side of the mattress, apparently about the centre.

On one occasion the eldest girl sat up affrighted, the knock being right against her head. On first enquiring whether it had a message it wished to communicate, it replied "No," but when we afterwards asked it for a message, it sent the following: "Devil is," when I refused to take any more of the message and accused it of sending nonsense, to which it agreed.

It gave its name as Morgan.

I think it was arranged with one of the girls by one of my friends that they should again sleep together on the Saturday night to see if the knocking came again, and I arranged to go round on that evening.

I went round to the house about midnight, and found that the girls had not retired to bed. They did so, however, while I was there, and the knocking commenced directly.

I at once went up to the room, while my friends investigated the room adjacent and underneath this bedroom.

When I entered the room I believe all three girls were sitting up in bed. The brothers of the girls commenced to ask it questions [and answers were given as before by raps]. My friend then told the girls to put their hands together, and I again asked it a question. It did not answer, and after they had again resumed their natural positions, it still did not knock in answer to our questions, and has not, I believe, again been heard. We afterwards examined the floor, and found that the floor was clear of flour in a circle of about ten inches, when I remarked that this—meaning the floor clear of flour—showed the knock was a material one, there being no marks on the flour to show that the knock had come from the top of the boards.

FRED. WILSON.

Later, in reply to a question put by the Secretary, Mr. W. added, "in my opinion the raps were not produced by either of the girls. In coming to this decision I have considered the matter carefully."

We heard from Mr. Brown on March 26th, 1912, that no further disturbances have occurred.

# JOURNAL

OF THE

## Society for Psychical Research.

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## NOTICE OF MEETING.

## A General Meeting of the Society

WILL BE HELD IN

THE QUEEN'S (SMALL) HALL  
LANGHAM PLACE, LONDON, W.

On THURSDAY, MAY 23rd, 1912, at 5 p.m.

WHEN

## A Presidential Address

WILL BE DELIVERED BY

THE RIGHT REV. BISHOP BOYD CARPENTER, D.D.

N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite ONE friend.*

## NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in Black Type.  
Names of Associates are printed in SMALL CAPITALS.*

**George, H. Trevelyan, M.R.C.S., L.R.C.P.**, 33 Ampthill Square,  
London, N.W.

BAILEY, W. G., M.D., 712 Broadway, Camden, New Jersey, U.S.A.

GLOYDE, H. L., Two Rivers, Washington, U.S.A.

HARRADINE, LESLIE, Pepsal End, Nr. Luton, Beds.

HOWE, MRS. M. A. DE WOLFE, 26 Brimmer Street, Boston, Mass.,  
U.S.A.

KARRER, ENOCH, 4711, 10th Avenue, Seattle, Washington, U.S.A.

KENNETH, HENRY, Lindley, Bycullah Park, Enfield, Middlesex.

MEAD, G. R. S., 16 Selwood Place, Onslow Gardens, London, S.W.

MORRIS, MRS., Horsley Hall, Eccleshall, Staffs.

NICOLLS, COLONEL E. G., R.A., Commandant's House, Shoeburyness.

TAYLOR, Z. S., M.D., D.D.S., 53 West 126th Street, New York  
City, U.S.A.

WATSON, H. B. MARRIOTT, Shere, Guildford, Surrey.

WATERHOUSE, MISS, Glenalua House, Killiney, Co. Dublin, Ireland.

WATERHOUSE, MISS E., Glenalua House, Killiney, Co. Dublin,  
IRELAND.

## MEETING OF THE COUNCIL.

THE 114th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, March 28th, 1912, at 6 p.m.; the RIGHT HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, Sir William F. Barrett, the Hon. Everard Feilding, Mr. W. M'Dougall, Mr. J. G. Piddington, Dr. F. C. S. Schiller, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Mr. H. Arthur Smith, Dr. C. Lloyd Tuckey, Mrs. A. W. Verrall, and Dr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

One new Member and thirteen new Associates were elected. Their names and addresses are given above.

The monthly account for February, 1912, was presented and taken as read.

## PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 39th Private Meeting of the Society for Members and Associates only was held in the Council Chamber at 20 Hanover Square, London, W., on Thursday, March 28th, 1912, at 3.30 p.m.; THE RIGHT HON. GERALD W. BALFOUR in the chair.

MR. J. G. PIDDINGTON read a paper on "The Discovery of a Hitherto Unsuspected Answer to the Horace Ode Question," and MR. GERALD BALFOUR read a statement on the same subject. It is hoped that both these papers will be published later in the *Proceedings*.

## DOWSING EXPERIMENTS WITH MR. J. E.

BY W. W. BAGGALLY.

JUST previously to my departure for the Continent for my summer holiday in July last (1911) I received a letter from the Secretary of the S.P.R. to the effect that she had had a communication from Mr. J. E., of Lewes, saying that he was desirous that the Society should investigate his powers as a dowser, and that he had successfully located the spot where a spring of water was afterwards found in a garden in the neighbourhood of Lewes. The Secretary wrote to me to ask whether, as I resided in Brighton, not far from Lewes, I would undertake the investigation of the case. I replied that I should be pleased to do so. I wrote to Mr. E. and asked him whether it would be convenient for me to visit him in September on my return to England, and on the 16th of September I received a reply from him as follows:

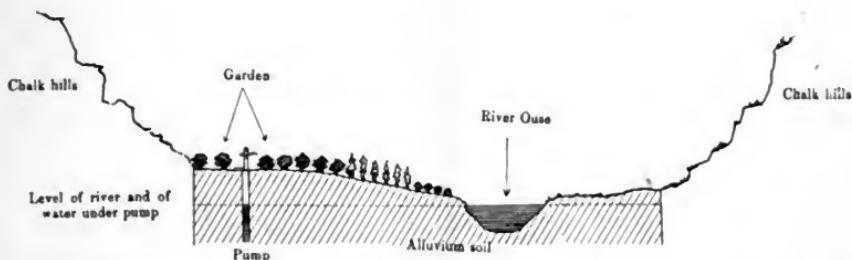
Please excuse my long delay in replying to yours of the 29th of July, as I have been away from home since the time you mentioned that you would be away. I shall be at liberty during next week, and after that I shall again be away for a week or so. If we can arrange a time, I shall be very pleased to meet you and show you what I can do [in the way of dowsing]. The garden in question is enclosed and locked, and in the occupation of Mr. W. W., grocer, of ——, Lewes. He will let us have the key if he knows what day you are coming, and no doubt will tell you how he obtained the water and the quantity.

I replied that I should do myself the pleasure of calling on him on the 22nd of September. I accordingly went to Lewes early in the afternoon of that day. On enquiry I found that Mr. E.'s residence is situated on the outskirts of the town. I was enquiring at a shop for the way to Mr. E.'s house when a passer-by informed me that he was Mr. W. W., the owner of the garden where the spring of water had been found, and that he knew that I was coming to Lewes that day. I arranged with him to have a preliminary view of the garden before I called on Mr. E. He accompanied me to the garden. This garden is about two acres in extent. It is used by Mr. W. as a market garden, and it forms part of what is known as the Landport Allotments.

On examining the spot where the water was located by Mr. E., I found that the water did not spring from the ground, but that a pump had been placed over the spot, and by means of this pump the water is obtained. In reply to my questions, Mr. W. informed me that Mr. E. was not a professional dowser, but a man of means, who had retired from business, and who had, he believed, made his money by farming. Mr. W. had heard that Mr. E. had the dowsing faculty, and as he had been inconvenienced by the want of water in his garden, he had requested Mr. E. to try his dowsing powers. Mr. E. had located water in several parts of the ground, amongst them in the one where the pump stood. His men had dug for the water at this spot, as it was conveniently situated in the middle of the garden, and they had found the water at the depth of ten feet from the surface of the ground. When digging, the men had found that the ground was loam, with veins of flint, and at the depth of ten feet, when they came to the water, there was sand. Mr. W. had had no other experiences of Mr. E.'s dowsing powers, and it was the first time that water had been found in the garden. On my enquiry whether there were any springs of water in the neighbourhood, Mr. W. informed me that there was one on the other side of the hedge on the east of the garden. This spring had been there a long time, and it was at a distance of about a hundred yards from where the pump stood.

The market garden is at the bottom of a valley surrounded by hills of chalk formation. The chalk formation is about two

hundred yards away on the west side of the garden, and on the east side the chalk hills are at a distance of about a mile. The River Ouse runs through the valley, and is situated about a quarter of a mile from Mr. W.'s garden towards the east. The following sketch will show roughly the position of the market garden relatively to the surrounding hills, and also to the river:



Mr. W. told me that the surface of the ground where the water stood was ten feet above the level of the river.

After I had made these preliminary enquiries and examination, Mr. W. accompanied me to Mr. E.'s residence, which is not far from the garden and on the side of the hill on the west of the valley. Mr. E., in the course of the conversation I had with him, imparted the following information.

The first time he discovered he had the dowsing faculty was when he accompanied the late Mr. Joseph Long (who, I understood, was a professional dowser well known in Lewes) over the property which a friend was about to purchase. Mr. Long was proceeding to go over the property for the purpose of discovering water, and he had previously given a twig to Mr. E. to hold, when to the latter's surprise the twig turned simultaneously with that held by Mr. Long. I asked Mr. E. whether, when this took place, he was watching Mr. Long. He replied that he was not quite sure, but to the best of his recollection he was not doing so. Mr. E. informed me that he did not often use his dowsing powers, but at Wopsbourne Farm, Shefield Park Estate, near Newick, he had located water at places where Mr. Long had previously located it. He did not know at the time the places where Mr. Long had discovered the water. Mr. E. had also been successful in finding water at Mr. Gaston's house, Westlands, top of Chailey Common, Mid-Sussex.

I formed a very favourable opinion as to Mr. E.'s honesty. We held an interesting conversation as to whether the dowsing faculty in certain persons was due to their being influenced by the electrical condition of the ground, which might presumably be different where water or metals lay below from that of other ground where they were absent; or whether it was due to the possession of a clairvoyant faculty by the dowsers. The late Mr. Long held to the theory that it was due to electrical action, as when he wore india-rubber soles to his boots he lost the power. Mr. E., however, found that his wearing india-rubber soles made no difference. He had noted that the twig rose when he passed over water, but it bent downwards when he passed over iron, as in the case of an iron pipe concealed underground. He had formed no opinion as to the cause of the twig's motion. He thought that a holly twig was the most sensitive.

We discussed the manner in which the force acted. Mr. E. pointed out that if it were electrical, its strength would be inversely as the square of the distance from the underground stream. Therefore a twig would begin to be affected before the dowser arrived at the spot directly over the stream. He had found that this was not the case. The twig became suddenly affected only when he came to the spot immediately over the stream.

After our conversation Mr. E. volunteered to try some experiments. He proceeded to walk down the inclined path which led from his house to Mr. W.'s market garden, holding at the time the ends of a forked twig of hazelwood, one end in each hand. I followed him. The twig did not rise till he got to within a few yards of the garden. He then told me that there was water under that spot. As I was following him down the path I hid, unknown to him, a sovereign under a stone. I did this with the object of trying whether he possessed the clairvoyant faculty of discovering hidden gold coins, which Professor Barrett has reported to our Society that Miss Clarissa Miles possesses. Before entering the garden I asked Mr. E. to retrace his steps, not informing him what object I had in view. He was holding the twig, as previously described, in his hands. He passed over the spot where the sovereign was without the twig moving. One experiment of this nature is

not, of course, sufficient to test whether or not Mr. E. possesses clairvoyant powers. I hope to try some further experiments with him on these lines. He has consented to try them with me.

On again descending the garden path, Mr. E., at his own suggestion, closed his eyes. When he came to the spot under which he had previously said that water existed, he passed over it and the twig did not move. There was a sheet of old iron lying at the side of the path. To show me that iron caused the twig to bend downwards, he approached it, and when he stood over it the twig bent down. I told him that experiments of this nature were unevidential, and that unless he dowsed for water or metals at places where the water or metals were concealed and afterwards the places were dug to prove to me that he had dowsed correctly, there was no evidence of anything supernormal. He quite agreed with me.

We then entered the garden. It is nearly square in form and has paths running at the four sides. He proceeded to dowse along the west path. The twig indicated the presence of water at two places. When the twig rose Mr. E. marked the place by drawing a line across the path with his boot. He then proceeded a step or two, and when the twig resumed its normal position he made another line with his boot. The place between the two lines indicated, he said, the width of the stream. He marked in this manner the width of streams in two places.

I asked him to trace the course of one of the streams. He did so walking diagonally across the garden, the twig remaining raised in his hands as he stepped over the vegetables which lay in his path. While he was on the other side of the garden with his back turned to me (I remaining on the west path), I, unnoticed by him, erased with my foot the four lines which he had made to mark the width of the two streams. I then made four other lines at different parts of the paths and then called him back and requested him to go over the west path again and verify the width of the streams. He acceded to my request, but instead of the twig rising over the places under which he had previously said water existed, it missed them and rose over the new places which I myself had marked with fresh lines.

I will now state the conclusions I arrived at as to the experiments I witnessed on this occasion; but before doing so, I will make a few brief observations as to the position and nature of the ground of the garden and its relation to the surrounding country.

As shown in the sketch, the soil on which the garden stands is alluvium. The garden is in a valley at the foot of chalk hills, down the surface of which the rain water would naturally descend to the valley and accumulate under the ground. The River Ouse runs through this valley. The level of the water of this river is ten feet below the surface of the ground where the pump stands. Now the depth that had to be dug to reach the water in the garden was ten feet, so that the level of the river and that of the water under the pump correspond. In my opinion it would not have mattered at which spot Mr. E. had indicated the existence of water, as it would have been found in any part of the garden. I was confirmed in this conclusion by the fact that (as Mr. W. told me) when the River Ouse is up, the water in the pump rises correspondingly. The old spring on the outer east side of the garden, which I was told existed there, was not flowing when I was shown the spot. This was due to the dry weather that prevailed this summer, in consequence of which rain water had not descended for some time down the surface of the hills into the valley below.

Without forming an opinion whether Mr. E. possesses genuine dowsing powers or not, I came to the conclusion that the action of the twig in his hands in these experiments was due to auto-suggestion on his part. With his eyes open he passed over a place under which he said water existed, and the twig then moved; but when he closed his eyes and passed over the same place the twig failed to move. The turning down of the twig when he stood on the iron sheet was due to the latter being in his view, and he then through unconscious self-suggestion caused the twig to move downwards. In the same way the four new lines which I had made in the garden path, which lines he saw and thought that he had made himself, caused him by auto-suggestion to miss the places under which he originally had declared there was water, and also caused him to move the twig over the new places marked out by me.

I have only one more observation to make. On one occasion,

after the twig had risen in Mr. E.'s hands and he still firmly held the two ends, he asked me to watch one end of the twig as he gradually opened his hand. On his doing so I saw the end of the twig which had been in his hand give one or two turns as if unrolling itself. He remarked that this was a proof that he had not raised the twig himself, but that the twig had done so of its own accord. In fact, he said, when he used a slender twig, the two ends had sometimes been broken off flush to his two hands. I immediately tried an experiment with one of the twigs which he had asked me to carry when we started from his house. I held it firmly in the same manner as he held his twig, and I caused the forked end to rise upwards. I found that this action caused the two ends to remain in a twisted condition in my hands, and as I held them firmly, they could not untwist till I loosened my hold. I can well conceive that the two ends of a slender twig could be broken off by twisting up the forked end. This breaking off of the ends of the twig has been put forward as evidence by dowsers that they do not move the twig themselves. But neither the twisted condition nor the breaking off of the ends of a twig, when the forked end is raised, offers to my mind any evidence of independent action on the part of the twig.

I would not imply by what I have written that I am of opinion that the dowsing power does not exist; for I have not had sufficient experience to come to any conclusion on this subject, either adverse or favourable.

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#### CASE.

##### G. 286. Collective.

THE following account of a supposed apparition of a cat was sent to us on March 4th, 1912, by an Associate of the Society, to whom the principal witnesses are personally known. The names and addresses of all those concerned have been given to us, but since allusion is made below to matters of private family history, pseudonyms are used here. It will be observed that the case was recorded within a week of its occurrence.

*July 12th, 1909.*

My sister, H. L. Green, had a very favourite cat called Smoky, a pure-bred blue Persian of peculiar shade and small. There was no

other cat in the village in the least like her. This spring she became ill, and died about the middle of June, 1909. The gardener buried her, and planted a dahlia over her grave. Shortly before Smoky died she had been worried by a dog, and had her ribs broken, so that she walked quite lame. This injury was the final cause of her death.

On Tuesday, July 6th, 1909, my sister and I were at breakfast, and I was reading a letter aloud to her. I was sitting with my back to the window, which was on my sister's left. Suddenly I saw her looking absolutely scared, and gazing out of the window. I said "What is the matter?" and she said "There's *Smoky*, walking across the grass!" We both rushed to the window, and saw *Smoky*, looking very ill, her coat rough and staring, and walking lamely across the grass in front of the window, three or four yards from it. My sister called her, and as she took no notice, she ran out after her, calling her. I remained at the window, and saw the cat turn down a path leading to the end of the garden. My sister ran after her, calling her, but to her surprise, *Smoky* did not turn nor take any notice, and she lost sight of her among the shrubs. About ten minutes afterwards, my sister and a friend living with us saw *Smoky* again, going through a hedge in front of the window. My sister again went out after her, but could not find her. She was next seen about half-an-hour afterwards by the servant, in the kitchen passage. She ran to get her some milk and followed her with it, but the cat walked away, and from that moment she disappeared completely. We made every enquiry of the neighbours, but no one had seen her, or any cat like her. Of course we thought there had been some mistake about her death, though our friend, the gardener, and the boy had all seen her dead. The gardener was so indignant at the supposition that he had not buried the cat, that he went to the grave, took up the plant, and dug up the body of *Smoky*.

We are quite mystified at the occurrence, which was witnessed by four people, namely B. J. Green, H. L. Green, Miss Smith, and Kathleen B. (servant). When last seen the cat was walking towards — House, next door, where she had lived all the winter and spring. But when my sister went over there, the people at — House had seen nothing of her. When my sister first ran out after her, the cat ran away in front of her, moving fast, but on one side, as she did before she died.

B. J. GREEN.

The account is also signed by Miss H. L. Green and Miss D. W. Smith. Miss B. J. Green says in a letter: "We did not ask the little maid to sign it, as we did not wish her to dwell on the occurrence."

The difficulty in such a case is to exclude the possibility that what was seen was a real cat; the percipients were evidently aware of this difficulty, and, as stated above, at once made enquiries amongst their neighbours, but with a wholly negative result. The peculiar appearance of the cat and the nature of the surroundings in which it was seen make it improbable that in a small country place a real animal could have escaped all previous and subsequent observation. In reply to our enquiries Miss Green writes:

March 9th, 1912.

Our garden is a fairly large one, over half an acre, and is entirely surrounded by a wall. The high road runs on two sides of it, and on the other sides are our own house and two houses with gardens, both belonging to relations. Neither of these houses had any cat in the least like ours, nor had the people seen one in their gardens. There is a "spinney" about 100 yards up the road, but none nearer, and each time the cat was seen it was going in the opposite direction to this wood—once towards the end of our own garden, where it seemed to go into a beech hedge which screens the stable, etc. (My sister examined all this part, but could see nothing.) The last time, it was going towards the wall separating our garden from that of — House (my cousin's house, in which my sister had lived for nine months while the owners were away; they had lately returned to it). It did not jump upon the wall, but seemed to disappear as it got near it. A tree on the other side of the wall shades this part of the garden. . . .

When I saw it, I was at a large window, which reaches within half a foot of the floor. Outside is a verandah, with glass tiles, about two yards in width; beyond this a grass-plot with flower-beds. When my sister and I saw the cat, she was on the grass, just beyond the verandah, in full sight from the window. I stood at the window, while my sister ran out after her, and I saw the cat walk slowly across the grass towards a path which bounds the grass-plot. My sister says she ran down this path, but I could not see this, as a holly-hedge hid the path from me.

I may add that I have never in my life seen anything supernormal, nor had our friend, Miss Smith; but my sister has twice

seen curious "visions" or apparitions, though she is the most practical, "common-sense" person imaginable. Our father was Scotch (Galloway), our mother English.

I have wondered sometimes whether my sister's sight of the cat could have been conveyed to the other percipients telepathically, so that they saw what was present to her vision.

In reply to a letter asking for a further account of her sister's visions Miss B. J. Green writes:

*March 13th, 1912.*

In reply to your enquiry about my sister's experiences, I will write down (from her dictation) exactly what they were.

As a young girl of eighteen to twenty she spent two or three years with cousins at C—. [The] house was supposed to be haunted by an old lady, but nothing was said to my sister about this, and it was only after her experience that she was told of the supposed haunting.

My sister was in the habit of sitting up late in her room, studying or reading. One night when she was doing so, she heard, as she thought, her cousin coming along the passage to her door, which was open. She hastily blew out her light and kept quiet, fully expecting a scolding! But the steps returned down the passage again. Next morning she said laughingly to her cousin, "You nearly caught me last night; I suppose you saw me blow out my light." Her cousin said, "I never came down your passage at all;" but made no further remark, and my sister supposed it must have been a servant, but, feeling a little nervous, she took care to go to bed in good time. Some time afterwards she woke up with the feeling of a "presence" in the room, and, looking up, saw a figure bending over her. She was really alarmed, and hid her face in the bed-clothes. When she looked up the figure was gone. This time my sister was both alarmed and angry, and at breakfast next morning she told the story, and said she was going to question the nurse and other servants about it. Then our cousin begged her not to do so, and told her that the house was said to be haunted, and that queer things had often been heard there. After this my sister locked her door; but she was a very sensible, non-imaginative girl, and she heard nothing further of the "ghost." At the end of two or three years she came home, and did not visit C— again for several years. Then she stayed in the same house, but on the lower floor, and though she remembered the story, and half expected to see the old lady, she saw and heard nothing whatever.

The third time she stayed there she had a very curious experience. This was two years later. She slept on the upper floor, but in a different room, and as she had seen nothing on her last visit, she expected no apparition at all. One night she woke up quite suddenly. She looked up, and there, over her shoulder, against the wall, was a man's head—the head only. It was quite clearly seen, as if it were lighted in some way, though the room was dark. It was a young face, with short beard, and very sad eyes, as if they had tears in them. She was so startled that she called out "Go away, go away!" and hid her face for a moment. When she looked up the face was gone.

She has always said, since, that she is very sorry she was not brave enough to speak to the apparition.

Her next (and last) experience was, I think, the most curious of all.

She went, a year or two later, to stay with a married half-sister near B—— who was in very great trouble and in some personal danger. After staying with her about a month my sister was anxious to come home, and had almost decided to do so. Early one morning (it was getting quite light enough to see plainly) she woke up with the same sensation of a "presence," and saw kneeling by her bedside, with eyes fixed on her with an entreating expression and hands clasped, a woman's figure. She recognised the likeness in the face, partly to a picture of my half-sister's own mother (which hung in another half-sister's house), and partly to my eldest half-sister (not the one she was staying with). She felt quite certain, in a sort of flash, she says, that it was my half-sister's own mother who was there, and asking her to remain with her daughter. The figure disappeared almost directly (my sister thinks she started up, or put her hands up, she is not quite sure which), and it just went. But she took it as a real request, and stayed on as long as she was needed. (The reason she thought of leaving was because her presence did not seem to benefit my half-sister as she had hoped.)

These are all the things she has seen. But please do not imagine that she is hysterical or nervous. She is a trained nurse, very accurate, and particularly calm and quiet in manner. She is the only one of our family who has "seen anything" (except for my share in "Smoky's" apparition), and I think any one who knew her would say that she was a most unlikely "ghost seer." But she is a person of strong will and has much influence over others, and it was this quality which made me think that my vision of "Smoky" might have been telepathic from hers.

My father's first wife died more than two years before he married again, and about six years before my sister was born.

B. J. GREEN.

I have read over this account and can vouch for its accuracy.

HELEN L. GREEN.

In a subsequent letter Miss B. J. Green writes:

*March 29th, 1912.*

There is one more observation I should like to make *re* the "Smoky" story. My sister is not sentimental about animals, and though very sorry for the cause of Smoky's death, she was rather relieved when the suffering was ended, as she knew the cat could not recover from her injuries. She had certainly not fretted over her death. I note this lest any one reading the account should imagine that my sister was in any hysterical grief over the cat's death.

Miss H. L. Green's earlier experiences, whether subjective in origin or not, add to the probability that her vision of the cat was hallucinatory, since they show that she is subject to vivid visual hallucinations. It should be noted that she was the first person to see the "apparition" of the cat, which lends colour to her sister's suggestion that we may have here a case of collective hallucination resulting from suggestion;—verbal suggestion, however, rather than telepathic, seeing that the three subsequent percipients all knew, when they saw the cat, that it had been seen by Miss H. L. Green.

The same explanation does not necessarily apply to each of the three appearances of the cat. The hypothesis that what was seen was a real cat mistaken for Smoky is most plausible in regard to the servant and least plausible in regard to the Misses Green; inversely, the evidence for collective hallucination and suggestion is in their case strongest. It is difficult to think that two persons, having good normal eyesight, could be completely mistaken as to the identity of an animal presenting several marked peculiarities, with which they were perfectly familiar and which they had on this occasion an excellent opportunity of observing. On the other hand it may well be that Miss H. L. Green, having experienced, as on previous occasions, a vivid subjective hallucination, was able to convey it to her sister. The case gains much in value from the fact that those concerned are thoroughly competent observers, as may be judged from the reports printed above.

## DUBLIN SECTION OF THE SOCIETY FOR PSYCHICAL RESEARCH.

### REPORT FOR THE YEAR 1911.

SINCE the last Annual General Meeting on January 26th, 1911, the Dublin Section of the Society for Psychical Research has had another year of fairly successful work, taking into consideration that definite results and advances in positive knowledge of occult phenomena are so difficult to obtain. But increased interest has been displayed by the Members in all branches of the subject, and there has been an increased attendance at the meetings. There are now 105 members on the list after writing off the names of a few who have resigned, and of several others who had not paid their subscriptions for the previous year. The Committee note with pleasure that the more recent members who have joined appear to be just as keen in their interest in the subject of Psychical Research as the older members. Since last year we have changed our place of meeting, and our new quarters at No. 8 Dawson Street appear to be most suitable for our purposes; we find the Secretary of the Y.M.C.A. most obliging and anxious to meet our wishes and always ready to assist personally in making arrangements for the comfort of our meetings.

The Committee are pleased to observe that our Library has been fairly well patronised by the members and several new books have been added during the year. During the year just closed, we have had thirteen sectional meetings (besides the Annual General Meeting) at which addresses and papers were given by the Members, always followed by general discussion. Of these thirteen papers and addresses, three were given by Sir William Barrett, the subjects being (1) Poltergeists, (2) Recent work in connection with Psychical Research, and (3) Mesmeric Effluence *versus* Hypnotic Suggestion. Some of these papers received prominent notice in the public press.

It is a matter for congratulation that at the end of the financial year ending December 31st, 1911, the Dublin Section was in a state of financial prosperity, the Hon. Treasurer having reported that he had a balance of £12 6s. 2d. in hand after discharging all our liabilities.

The Dublin Section received with very great pleasure the announcement that its highly-esteemed chairman, Professor Barrett, had had the honour of knighthood conferred upon him.

## REVIEW.

*The Evidence for the Supernatural: a critical study made with "uncommon sense."* By IVOR LL. TUCKETT, M.D. (Kegan Paul, Trench, Trübner & Co., Ltd. London, 1911. 400 pp. Price 7s. 6d. net.)

THIS book is disappointing. A rumour—perhaps false—preceded it that Dr. Tuckett considered that he had demolished the work of the S.P.R. We therefore awaited the appearance of the book with a little anxiety and a good deal of curiosity, thinking he might have discovered weak points in our treatment of psychical research which had escaped our own notice. It turns out, however, that he mainly addresses himself to readers of such works as Mr. Beckles Willson's *Occultism and Common Sense* or the popular psychic treatises of Mr. Thomson Jay Hudson, and his treatment of his subject is correspondingly superficial.

Dr. Tuckett does not appear to have much acquaintance at first hand with the work of our society, but he has devoted a long appendix to criticism of the first Report on Mrs. Piper—that in Vol. VI. of the *Proceedings*, which gives an account of her English sittings in 1889—which he selected for careful reading. He classifies and discusses weak points which he observes in the evidence given in this report, but they are weak points which we have never overlooked and therefore add nothing to our knowledge. The newest thing in his treatment of S.P.R. evidence is an attempt in this appendix to show that bias in the estimation of evidence has been exhibited by the founders of the Society generally, and by Mr. Myers, Professor William James, Dr. Hodgson, Sir Oliver Lodge, Dr. Leaf, Mr. Piddington and Mr. Podmore in particular. Whether he succeeds in this we must leave his readers to judge, but we may readily agree with him (p. 354) that “However much we may think we are on our guard against the fallacies connected with [bias], we are still liable to be its victims. This is true of every human being”—including, as Dr. Tuckett would fully admit, himself.

He concludes his review of Mrs. Piper's case by “a few remarks about cross-correspondences,” although, as he admits, he has “not made any detailed study of the subject.” His limitation of his study of Mrs. Piper to her earlier sittings has led him into an amusing slip, for he assumes that as there was contact in these there was also contact later, so that muscle-reading will explain some successes in 1907. This is typical of his somewhat loose method of dealing with the evidence.

Dr. Tuckett's main aim is to show that supernormal explanations of phenomena are often adopted on insufficient grounds. This naturally leads him to choose weak cases as illustrations; but unfortunately he then seems sometimes to confuse them with strong ones. With the aim itself the S.P.R. has no quarrel, but it is to be regretted that a man with a scientific training which might have enabled him to deal usefully with the subject should have undertaken the task without adequate information. In the absence of this his criticisms fail to have any real value.

E. M. S.

# JOURNAL

OF THE

## Society for Psychical Research.

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*NOTICE OF MEETING.*

**A Private Meeting of the Society  
FOR  
MEMBERS AND ASSOCIATES ONLY  
WILL BE HELD IN  
THE COUNCIL CHAMBER,  
ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.**

*On MONDAY, JULY 8th, 1912, at 4 p.m.*

*WHEN A PAPER ON*

**“Some Cases of the Relief of Pain by Non-hypnotic Suggestion,”**

*WILL BE READ BY*

**THE REV. M. A. BAYFIELD.**

**N.B.—No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.**

## NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in Black Type.*

*Names of Associates are printed in SMALL CAPITALS.*

**Grafflin, Mrs. W. H.**, Filston Manor, Glencoe, Md., U.S.A.

**Whittingham, Ferdinand S.**, Rodborough Rectory, near Stroud, Gloucestershire.

BANNESTER, MISS E. S., Alexandra College, Westcliff-on-Sea, Essex.

CHAPMAN, M. C., St. Stephen's Vicarage, Tonbridge, Kent.

FROSTICK, J. A., Christchurch, New Zealand.

HURWITZ, W. A., Ph.D., Cornell University, Ithaca, N.Y., U.S.A.

MARTEN, REV. G. H., Tatsfield Rectory, Westerham, Kent.

MURGOCI, PROF. G., Str. Transilvaniei 13, Bucarest, Roumania.

STEEDMAN, J. G. W., M.D., 5394, Waterman Avenue, St. Louis, Mo., U.S.A.

VYVYAN, MRS. T. C., Poldhu, Richmond, Natal, South Africa.

## MEETING OF THE COUNCIL.

THE 115th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, May 23rd, 1912, at 6 p.m., the President, the RIGHT REV. BISHOP W. BOYD CARPENTER, in the chair. There were also present: Mr. W. W. Baggally, the Right Hon. Gerald W. Balfour, Sir William Barrett, Mr. E. N. Bennett, the Hon. Everard Feilding, the Rev. A. T. Fryer, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. J. G. Piddington, Mrs. Henry Sidgwick, Mr. H. Arthur Smith, Dr. C. Lloyd Tuckey, and Mrs. A. W. Verrall; also Miss Alice Johnson, Research Officer.

The Minutes of the last Meeting of the Council were read and signed as correct.

Two new Members and eight new Associates were elected. Their names and addresses are given above.

The monthly Accounts for March and April, 1912, were presented and taken as read.

## GENERAL MEETING.

THE 140th General Meeting of the Society was held in the Queen's (Small) Hall, Langham Place, London, W., on Thursday, May 23rd, 1912, at 5 p.m., the President, the RIGHT REV. BISHOP W. BOYD CARPENTER, in the chair.

The PRESIDENT delivered an Address, which will shortly be published in the *Proceedings*.

## CASES.

L. 1187. Reciprocal.

THE following case of a reciprocal telepathic impression occurring to two persons at the same time has been communicated to us by Mr. W. W. Baggally. Both Miss Emma Steele and Mr. Claude Burgess, the lady and gentleman concerned in the case, are known personally to Mr. Baggally.

Miss Steele writes as follows:

16 & 17 SILLWOOD PLACE,

BRIGHTON, *March 13th, 1912.*

Mr. Claude Burgess, who is an invalid, had been staying at my private hotel, at the above address, for some months. He left on February 15th to take up his residence at No. 10 Belgrave Place, Kemp Town, Brighton. In the interval between the date of his leaving and the night of the 5th inst., when I had the remarkable dream (if it can be called a dream) which I am about to relate, I had not seen Mr. Burgess and nothing had occurred to cause me to think particularly about him.

On the above night I retired to rest at my usual time. I awoke finding myself standing in the middle of my room and answering, "All right, I'm coming," to Mr. Burgess, who, I thought, called three times: "Miss Steele! Miss Steele! Miss Steele!"

By the time I had put on my dressing gown and lighted the gas I was fully awake. I then remembered Mr. Burgess was no longer in the house. I looked at the clock and noticed it was exactly 3 a.m. When I came downstairs next morning, I told my cook my dream, and remarked I hoped nothing had happened to Mr. Burgess. During the next day, Wednesday, 6th March, in the afternoon, a man called while I was out and left a note from Mr. Burgess, which I enclose. I was much surprised by its contents. It struck me most forcibly getting it from him, as he is paralysed and has to write with great difficulty with his left hand. He very seldom writes now, so it must have made a great impression on him seeing me as he relates in his letter.

EMMA M. STEELE.

The letter from Mr. Burgess to Miss Steele referred to above, which is now in our possession, was as follows:

10 BELGRAVE PLACE, BRIGHTON.

MY DEAR EMMA,

I had a funny dream about you last night. I dreamed that you appeared at about 3 a.m. Just a glimpse of you. It's funny, isn't it? Yours, CLAUDE BURGESS.

Miss Steele's cook made the following statement to Mr Baggally:

*March 13th, 1912.*

On Wednesday morning, the 6th March last, Miss Emma Steele came down from her bedroom at 8.30. I saw she was looking pale. I asked her if she were not well. She replied that she had had a strange dream. She heard Mr. Burgess call her three times. She told me that she suddenly jumped up and put her dressing gown on. By the time she had put on her dressing gown and lit the gas she remembered Mr. Burgess had left the house. She said it was about 3 o'clock a.m. when she heard Mr. Burgess call.

(Signed) SARAH POLLARD.

The following statement was written by Mr. Baggally on March 13th, 1912, from Mr. Claude Burgess's dictation:

On Tuesday night, 5th March, 1912, I woke up at about 3 a.m. with a start. I saw Miss Emma Steele standing at the door of my bedroom. I had closed the door, but she appeared to have opened it. She was attired in her ordinary dress.

I was much surprised. It was an absolutely distinct apparition. I had not been thinking of her the previous day and I cannot tell why she appeared to me.

The apparition lasted about five seconds. I was not at all frightened and went to sleep immediately after.

I was so struck by what I had seen that, next morning, the 6th March, at about 11 o'clock, I wrote a letter to Miss Steele which I handed to Mr. William Watkins, the proprietor of the establishment where I now reside, for him to send to Miss Steele. In this letter I told Miss Steele that I had dreamed that she had appeared to me on the previous night.

(Signed) CLAUDE BURGESS.

In reply to Mr. Baggally's personal enquiries, Mr. Claude Burgess stated that it was the first time that he had had a hallucination of this kind, and he had not had one since.

*Statement by Mr. William Watkins.*

10, BELGRAVE PLACE,  
BRIGHTON, *March 13th, 1912.*

Mr. Claude Burgess delivered to me a letter which he had written to Miss Steele, at about 11 a.m. on March 6th, which I handed to a man of the Church Army Labour Home to take to Miss Steele. The same morning at 8 a.m. Mr. Burgess told me he had dreamt of Miss Steele.

WILLIAM WATKINS.

*Statement by Mr. Baggally.*

I called on the afternoon of the 13th March, 1912, at the offices of the Church Army Labour Home, St. James Street, Brighton, and saw the Secretary, who showed me an entry in their books confirming the fact that, at the request of Mr. William Watkins, a man in their employ had delivered a letter to Miss Emma Steele of 16 Sillwood Place, Brighton, in the afternoon of 6th March, 1912.

I have interviewed all the persons connected with this case and they confirmed their respective statements. W. W. BAGGALLY.

In reply to our further questions as to whether Mr. Burgess's experience was a dream or a waking hallucination, Mr. Baggally wrote to us on April 1st, 1912 :

I had an interview with Mr. Burgess to-day, and the following is the information I received from him respecting the points you raise. He said to me :

"(1) I used the word dream in my letter to Miss Steele for want of a better word. (2) I woke up and *then* had the vision of Miss Steele. (3) I did not notice anything in the room at the time I had the vision. The room appeared dark. (4) Miss Steele appeared to me in a bright light, not self-luminous or phosphorescent, but just as she would have appeared in daylight. She appeared to me in the part of the room where the door was."

Mrs. Baggally sends us the following statement enclosed in a letter dated April 27th, 1912 :

I was in the drawing-room of Miss E. Steele's sister on the evening of Wednesday, March 6th, when Miss Emma Steele came in, saying in an excited manner, "Where is Mr. Baggally? He will be so interested in this."

She held in her hand a letter from Mr. Burgess, and proceeded to tell me that the previous night she had heard, as she thought, Mr. Burgess fall on the floor of the bedroom over her own. She sprang out of bed. Finding herself in the middle of the room she heard him call "Miss Steele" three times. She then suddenly remembered that Mr. Burgess was no longer living in her hotel. She struck a light, looked at the clock and found it was 3 o'clock. The following morning she felt so tired that when giving orders to her cook, the latter noticed her fatigue and commented upon it. She told the cook the reason was that she heard Mr. Burgess apparently calling her at 3 o'clock.

Miss Steele proceeded to say that Mr. Burgess had, curiously

[enough], sent her that afternoon the note which at that moment she held in her hand and in which he told her that he dreamt she had appeared to him at 3 a.m. the previous night.

Miss Steele appeared much impressed and wondered if anything had happened to Mr. Burgess. I informed my husband that same night on his return home, [of] what Miss E. Steele had told me.

LAURA E. BAGGALLY.

On my return home on the evening of March 6th my wife related to me what appears in her statement above.

W. W. BAGGALLY.

A LETTER giving a short account of the two following cases appeared in *Light* on March 16, 1912. The Editor kindly forwarded a letter of enquiry addressed by us to his correspondent and we are now able to print a more detailed report of the incidents together with several corroborative statements. The names of those concerned have been submitted to us, but by their request pseudonyms are used here.

#### L. 1188. Reciprocal Dreams.

Mrs. Barnard writes on Feb. 21, 1912, in a letter to a friend, which has been sent to us:

Francis and George have had measles at school. I was anxious about them.... On Sunday, Feb. 11, we were up nearly all night; Grace, aged three, had croup and Baby Betty had influenza. D. [Mrs. Barnard's husband] looked after Grace and I the baby. My thoughts were often with Francis; twice during the night I lay down on my bed and slept a little; each time I woke up telling Francis to be careful of Betty. I thought he could not sleep and wanted to put his head on my shoulder and could not because of Betty. To-day [Feb. 21<sup>1</sup>] he writes, "I only had two nights when I could not sleep. You seemed quite close all night, only Betty would come between. You would not put her down. Do tell me what you did all Sunday night. You and Betty were with me all night. Were you thinking of me? You ought to have been asleep."

Upon the evidence of this letter alone, it might seem that the date referred to by Francis Barnard was Sunday, Feb. 18, not Feb. 11, but his statement, printed below, makes it clear that the earlier date is meant, when his illness was at its height.

In reply to a request for his corroboration of Mrs. Barnard's

<sup>1</sup> The letter was received on Feb. 21, 1912.

statement Mr. Barnard writes in a communication received by us on April 2, 1912:

On Feb. 11 we were both up with sick children the greater part of the night. L. [Mrs. Barnard] had Baby Betty in her arms all night, sometimes in bed. We were both worried about the two boys at school with measles. L. was under the impression that Francis' head ached. She wanted him to put his head on her shoulder, but was afraid he would hurt the baby. Francis' next letter said that his mother was with him all night, but the baby was in the way. I am very sorry we burnt the letter for fear of infection of measles.

We have also obtained a statement from Francis Barnard (aged 13) as follows:

April 15, 1912.

In February, 1912, George and I had measles at school; on Sunday, Feb. 11th, I felt very bad and worse as night came on and whether sleeping or waking I felt my mother was close beside me and Baby B. was in her arms and much in the way. Afterwards I found she had been up all that night with baby, who was ill, and thought and dreamt of me all night. She thought I wanted to put my head on her shoulder and could not because of B. She woke Daddy up saying "Mind B. You will hurt her." When I came home I was very surprised, for this was just what had happened. The second thing that surprised me was that mother knew that I was in the big dormitory the third bed from the door. This was just where I was. No one could have told her. I could not write and no one else did. I was moved when I was ill in there and was not in my own room.

[Signed] FRANCIS BARNARD.

In regard to the last part of Francis Barnard's statement Mrs. Barnard writes on April 15, 1912:

No one told me he [Francis] was not ill in his own room. I all the same knew he was in the big Dormitory and his bed was the third on the door side. This I told him the day he returned and he was astonished. I know his own room so well and I have only once been in the big Dormitory.

L. 1189. Dream.

In her letter of Feb. 21, 1912, quoted above, Mrs. Barnard also writes:

Another curious dream happened last Friday [Feb. 16]. I dreamed my aunt Miss R. was being pulled up and down in a lift; the lift was not painted and looked like zinc. Miss W. was pulling

her up and down. My mother told me it was silly of Miss W. to try to do it, she nearly had an accident the week before ; she hoped neither I nor Uncle J. would ever pull her up.

I have not seen this aunt for fourteen years ; I never hear from her. She is living in a hut in the New Forest, which is built on the ground floor. Miss W. . . . I have not seen for twenty years. Now I told D. [Mr. Barnard] about it and he made great fun of a lift being wanted on a ground floor house. Monday [Feb. 19] Uncle J. writes : "Your aunt has had built a sky parlor and has a lift to pull her up and down. Miss W. is now living with her and can manage the lift, which went quite wrong last week."

The letter from the uncle, Mr. R., was not preserved, but Mr. Barnard corroborates Mrs. Barnard's statement. In the communication referred to already, received by us on April 2, 1912, he writes :

L. [Mrs. Barnard] told me of the dream of the lift two days before Mr. R.'s letter came. I chaffed her about requiring a lift on a ground floor. Two days afterwards Mr. R.'s letter came, which she showed me with great triumph.

Owing to various circumstances it has not been possible to obtain any information as to whether Mrs. Barnard's impression in regard to the appearance of the lift was correct.

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#### P. 283. Premonitory Dream.

THE following case of an apparently prophetic dream was sent to us by the percipient, the Hon. J. Connon Middleton.

Mr. Middleton writes on April 17, 1912 :

WINCHESTER HOUSE,  
OLD BROAD STREET, LONDON, E.C.

It may be of some interest to you to learn that on the 23rd March I booked my passage to New York on the White Star liner "TITANIC." About ten days before she sailed I dreamt that I saw her floating on the sea, keel upwards, and her passengers and crew swimming around her.

Although I am not given to dreaming at all, I was rather impressed with this dream, but I disclosed it to no one, as my friends besides my wife and family knew that I was about to sail on the "Titanic," and I did not want to cause them any possible uneasiness.

The following night, however, I had the very same dream, and I must admit that then I was somewhat uncomfortable about it. Still

I said nothing to any one and had all my trunks packed, business affairs arranged, had given up my room at the hotel, and in fact had completed all my plans to sail on the 10th instant. I merely awaited the receipt of a cable from some business friends about certain matters which would require my presence in America. The cable came a few days before the date of sailing (on the 4th April, to be exact), but it suggested that I should postpone my sailing for a few days. I thereupon cancelled my ticket, and then—that is, more than a week before the sailing of the "Titanic"—I told my wife and several friends of the vivid dreams I had had on two consecutive nights.

I may mention that, previous to cancelling my passage, I felt most depressed and even despondent, but ascribed this feeling to the fact of my having to leave England—home-sickness, in fact! Parenthetically I may mention that my brother, whom I had not seen for twenty-five years, was to arrive from the East on the evening of the 10th, and I would thus have missed seeing him by a few hours, and, as things have turned out, never [seen] him again.

Beyond a few passing remarks very little was said or thought about my dreams, and you may imagine the state of my mind (not to mention my deep gratitude for my personal escape) and that of my friends when the wireless message of the disaster flashed to this country. Among the friends to whom I told my dreams days before the 10th was the inventor of submarine signalling.

I have my ticket, cables, etc., in support of what I have written, but I do not know whether what I have said is of any interest to your Society, but if it is, I shall be glad to send you any copies you may wish or show you the originals.

I may add that crossing the Atlantic is nothing new to me, as I have crossed it a dozen times during the past few years, and I never remember having any feeling of uneasiness when about to do so or during the passage.

The following corroborative statements from the friends to whom Mr. Middleton related his dream have been sent to us:

10.45 a.m., *April 15th, 1912.*

I, WILLIAM JAMES FEDDON, Merchant, in the City of LONDON, E.C., hereby declare that a fortnight ago a friend of mine who was to be a passenger on board the s.s. "Titanic," advertised to sail from Southampton on the 10th April, said to me that he was glad his intended voyage thereon was not to take place, for the reason that he had on two occasions dreamt that the ship was being

wrecked. The cause of his not going was owing to the fact that he had received cable instructions to postpone his sailing, and as a consequence the ticket taken for the "Titanic" was cancelled.

WM. JAS. FEDDON.

25th April, 1912.

DEAR MR. MIDDLETON,

In reply to your letter of the 19th inst. I beg to say that I recall that, about ten days previous to the "Titanic" disaster, you told me at breakfast that you had had a dream for two consecutive nights of seeing a large vessel bottom up and people swimming about it. I remember remarking to you that, according to tradition, if you had the same dream for three nights, the incident must come to pass. This is all I recall.

Yours very truly,

LUCIEN I. BLAKE,

(Consulting Engineer, Submarine Signal Company).

April 23rd, 1912.

Mr. Middleton told me, about April the 5th or 6th, on more than one occasion, that he had had a most curious dream about the "Titanic" being wrecked and going down in mid-ocean. He said he saw most distinctly the ship sinking and on her side, and all the people in the water struggling. He said it was an awful sight and had quite unnerved him. I asked him several questions about it at the time, as I was rather impressed by the way it had got on his nerves, as he is a strong-minded man, and especially as I did not believe in dreams myself. I asked him where he was; and he said he seemed to be floating in the air just above the wreck, and said he could see all the people in the water, all around. He said he had cancelled his ticket. I thought a great deal of what he had told me, and I told others about it at the time.

JESSE H. CURLING.

On May 2, 1912, Mrs. Middleton came to 20 Hanover Square and saw Miss Newton. Miss Newton's report of the interview is as follows:

[Mrs. Middleton] said that her husband told her that on two consecutive nights he had dreamed of a ship "turned turtle" and numbers of people struggling in the water, he himself floating above but not in the water. She asked him not to sail in the "Titanic," but he laughed and said how foolish it would seem if he postponed his business on account of a dream. He telephoned during the morning that he had received a cable to delay his departure, and

that consequently he had cancelled his berth on the "Titanic." Mrs. Middleton describes him as a sensible business man, who has never attached importance to dreams, premonitions, impressions, etc. She said, "he never dreams," and, most emphatically, that he had never had a dream of this kind before.

In a letter written on May 1, 1912, Mr. Middleton, referring to the date at which he related his dream, says:

I did not tell my wife about [the dream] until I had cancelled my ticket, which was on the 4th, as I felt sure that had I done so it would have caused her a great deal of worry, and in fact it was not my intention to tell her anything about it at all, had I not received the cable which altered my plans. I am positive of the fact that on April 4th I told my wife, because that was the day on which I received the cable. I had previously told my friends, Feddon, Curling and Blake, and while I cannot recall the exact date of this, I think it was about four or five days before I had received the cable from America.

It will be seen that there is some discrepancy in these statements as to the exact date at which Mr. Middleton related his dream. In his original letter of April 17, 1912, he says that he told no one of his dream until after he had received the cable (April 4), but on May 1 he writes that he had told three friends of it before that date. The statements from Mr. Feddon and Mr. Curling imply that Mr. Middleton had cancelled his passage at the time when he spoke to them of his dream, and therefore corroborate Mr. Middleton's original statement; Mr. Blake's statement leaves this question open.

There is also a discrepancy between the statements of Mr. and Mrs. Middleton. Both agree that April 4 was the day on which Mrs. Middleton heard of the dream, but whereas Mr. Middleton maintains throughout that he did not mention the matter to his wife until he had decided to cancel his passage, Mrs. Middleton says that she heard of the dream on the morning of April 4 before the cable had been received. All the witnesses, however, are agreed that they heard of the dream some time before the wreck of the "Titanic," which, it will be remembered, happened on the night of April 14-15, 1912, and the above discrepancies are only worth pointing out as an instance of the difficulty of getting exact testimony in a matter of this sort, even in regard to quite recent events.

Mr. Middleton has also submitted to us the cable which caused him to delay his departure, marked with the date of receipt, 9.40 a.m., April 4, 1912, and his ticket for the "Titanic."

### A SITTING WITH ZENO.

[THE following report of a sitting with a Bond Street clairvoyant, who describes himself as "Professor Carl Zeno, Japanese Psycho-Telepathist," was given by a member of the Society in a letter addressed to Sir Oliver Lodge.—ED.]

I had a sitting with Zeno last Thursday. It was a long sitting, and I had a very good opportunity of detecting the method by which he ascertains the contents of the folded papers which are placed on the table by his clients. It is by substitution. He notes carefully the colour of the paper on which the question is written and the manner in which it is folded. He then leaves the room and provides himself with another piece of paper of a similar colour, and folded in a manner to resemble that on the table. He then returns to the room with his piece of paper concealed in the palm of one of his hands. This paper he substitutes for the client's paper. In your case I have not the slightest doubt that the substitution took place, as you suspected (after you had placed your paper on your forehead) when *he* put it on the table, "quickly taking it from your forehead to the table."

My main object in visiting Zeno was not to ascertain whether he possessed supernormal powers, but to find out whether he resorted to fraud. I, therefore, did not insist on having the piece of paper constantly in my possession, as this would have prevented his carrying out his tricks, but followed his instructions when he told me to place my finger on the paper, to hold his hand when the paper was in it, etc.

He resorted to two substitutions with me, and only answered the questions on two of my papers.

In the first case, after I had written two questions on a piece of paper which he handed to me—which questions I, of course, took care he should not see, he asked me to fold the paper, and I placed it on the table in front of me (this paper I will call No. 1). He then, not having touched the paper,

left the room. I then placed on the table another folded piece of paper, on which I had written a question before I went to Zeno. This paper had a slight yellow tinge and its surface was of a crinkly nature, but not too noticeable. I placed this last paper (which I will call No. 2) by the side of the other paper, about eight inches away from it.

Zeno returned to the room, took his seat, and began writing on his large pad, making at the same time a series of remarks, some of a fishing nature and some of a vague, general nature as to the contents of the two papers which lay on the table. His guesses were all wrong. He then told me to keep my mind away from what I had written. When he thought my attention was distracted, he placed his left hand for a second on paper No. 1, took it up, and left in its place the piece of paper which had been concealed in his left palm. On his lifting his hand up, the substituted paper was not in the same position as paper No. 1 had been, but about two inches nearer to his wrist. He then took hold, with his left hand, of the large pad, which he held with its back to me. I was able, for an instant, just as he was lifting the pad up to this position, to glance over it, and I saw my piece of paper under his left thumb and between it and the pad. The pad when in a vertical position served as a screen, and while he was pretending to write he opened my paper, read the two questions, then folded the paper and concealed it in his right hand. On his lowering the pad, my paper was, of course, no longer to be seen. He then, with his right hand, gave a push to the substituted paper on the table, and at this moment he must have changed it for No. 1, which he had concealed in his right hand. This was so cleverly done that I confess I did not actually follow the process. He now knew the nature of my questions in paper No. 1, and was able to develop them. My questions were: (1) "Shall I sell my rubber shares?" (2) "Have I done well in taking a house in Bradford?" Zeno said, "This is something of a business nature. It has to do with a liquid. It is rubber. Do not sell the shares. They will go down, but there will be a rise in value, and you will not suffer a loss."

I replied, "It is about rubber. Thank you. I will take your advice."

He then said, "There is a B. Do you connect it with anything?"

I replied, "Yes. It is Bradford."

Zeno then said, "It is something about a house. You will make a profit." He evidently thought I had bought a house in Bradford, whereas I have only rented one.

I exclaimed, "Mr. Zeno, you are a wonderful man. When did you first become aware that you possessed these great telepathic powers?"

He did not reply to my question, but by the expression of his face I saw that he was gratified.

He then attacked the question on paper No. 2. He requested me to put my finger on it, while he also put one of his fingers on it. He proceeded to make a number of wrong guesses. He said the question had to do with a business promoter, of whom I was to beware.

My question was, "How shall I cure my persistent indigestion?"<sup>1</sup>

He asked me to give him an inkling of the contents of the paper. I replied that it had to do with a person.

After a series of unsuccessful fishing questions on his part, he left the room. I then verified that the paper had not been changed.

- Zeno re-entered the room, recommenced to talk and to write on his pad, which lay flat on the table. He placed two of his right-hand fingers on paper No. 2, and appeared to be endeavouring to read its contents clairvoyantly. On his lifting his hand, I became aware that he had made a substitution. His right hand remained closed. I also noticed that the folded piece of paper on the table was not mine. It was of a lighter colour, white and not slightly yellow, and had not the crinkly surface. I made no remark.

After a short time Zeno lifted the substituted paper, which he had placed on the table, with his left hand. He closed his hand over the paper, and asked me to hold his left hand with the paper in it in both of my own hands. I followed his instructions. He made the remark that he felt I was highly magnetic. I said I had been told that before. He asked me to take my mind away from the question. I said I

<sup>1</sup>I had written this question on the spur of the moment, not because it represented my state of health.

would look at some object in the room and think of it. I turned my head slightly to the right, away from where Zeno sat, but I did not lose sight of him. I noticed him lower his right hand, which held my paper, behind the table, so that I could no longer see his hand. I then heard the crinkly paper being opened, and saw him bend his eyes down and read the question on my paper. He kept his eyes down a considerable time. I was surprised that he failed to take the precaution of talking to drown the sound of the paper at the time of its being opened. After this manœuvre he was, of course, able to tell me that my question had to do with a personal matter. He advised me to consult a medical man. If he did me no good he would himself prescribe some herbal remedy. The way that he replaced my paper on to the table was simple enough. He refolded my paper under the table, hid it in the palm of his right hand, which he brought above the table. He then with the fingers of his right hand laid hold of the paper in his left hand, which he had held rather high above the table. On bringing his right hand down on to the table he concealed the substituted paper and let my paper go free from his palm.

I saw Mr. F. before I called on Zeno. He thought that the trick might have been effected by means of a confederate who spied the contents of the papers through a peephole in the little room when Zeno left it and Mr. F. and you [Sir Oliver Lodge] (at his request) opened the papers to refresh your memories of their contents.

I had heard that Zeno used tablets on which the questions were to be written. It occurred to me that he resorted, possibly, to the Baldwin trick of having tablets with carbon paper concealed in them which would record the writing.

I took precautions to meet both these eventualities, but found that neither of them occurred at my sitting.

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#### A PROPOSED HYPNOTIC CLINIC AT LIVERPOOL.

BY C. LLOYD TUCKEY, M.D.

LIVERPOOL has always taken an important part in pioneer work of all kinds, and so we need not be surprised to learn from the accompanying circular that the physicians of that city who

are interested in the medical use of hypnotism are about to start a clinic or dispensary where the sick will be treated by hypnotism and where medical students may learn the principles and practice of psycho-therapeutics.

It is a movement greatly to be commended and fills a want much felt by patient and practitioner. It begins under the admirable auspices of the Liverpool branch of the Psycho-Medical Society, of which Dr. Betts Taplin (of 76 Rodney Street, Liverpool) is President, and it deserves the support of all who take an interest in the scientific development of this important branch of medicine.

The growth of modern hypnotism may be said to date from the establishment on very modest lines of Dr. Liébeault's clinic at Nancy in 1866.

The prospectus which is being issued by the Liverpool Psycho-Medical Society is as follows :

In response to a growing demand for a Psycho-Therapeutic Clinic where the poorer classes can receive treatment by Hypnotic suggestion in those cases where it is indicated, the Liverpool branch of the Psycho-Medical Society of Great Britain have decided to issue an appeal to those of their acquaintances and friends who are interested in the subject, with a view of ascertaining what amount of support they can rely upon towards starting and maintaining such an Institution in Liverpool.

It is estimated that a sum of £100 will cover the first cost of furnishing, etc., and an annual subscription list of £150 will be ample for maintaining it.

In the event of sufficient public support being forthcoming, a Committee will immediately be formed from the Subscribers to act in conjunction with the Honorary Medical Officers, whom the Liverpool Society are prepared to supply.

May we ask for your kind support in the shape of a donation or subscription, no matter how small ?

Any of the undersigned Physicians will be very pleased to receive your reply, and to give any further information you may desire.

A. BETTS TAPLIN, *Chairman.*  
 A. E. DAVIS.  
 R. HUMPHREYS.  
 H. H. MOFFAT.  
 S. WILKINSON.  
 A. S. PARKINSON, *Hon. Sec.*

# JOURNAL

OF THE

## Society for Psychical Research.

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The Rooms of the Society at 20 Hanover Square, London, W., will be closed during August and September, re-opening on Tuesday, October 1st.

The next number of the Journal will be issued in October.

## NEW ASSOCIATES.

GOMME, J. F., 196 Oxford Street, London, W.

GRANGER, PROFESSOR FRANK, D.Litt., University College, Nottingham.

STUBBS, ARTHUR, 82 Murdoch Road, Handsworth, Birmingham.

TAYLOR, MRS. C. C., Wood Cottage, Cronk's Hill, Reigate, Surrey.

WOODHAMS, MISS M. F., Twyford, Lynwood Road, Redhill, Surrey.

## MEETING OF THE COUNCIL.

THE 116th Meeting of the Council was held at 20 Hanover Square, London, W., on Monday, July 8th, 1912, at 6 p.m., Mr. H. Arthur Smith in the chair. There were also present: Mr. W. W. Baggally, Mr. E. N. Bennett, Mr. G. Lowes Dickinson, the Hon. Everard Feilding, Sir Lawrence J. Jones, Bart., Dr. T. W. Mitchell, Mr. J. G. Piddington, Mrs. Henry Sidgwick, Mr. Sydney C. Scott, and Dr. V. J. Woolley; also Miss Alice Johnson, Research Officer.

The Minutes of the last Meeting of the Council were read and signed as correct.

Five new Associates were elected. Their names and addresses are given above.

The monthly Accounts for May and June, 1912, were presented and taken as read.

The Rev. M. A. Bayfield and Dr. M. B. Wright were co-opted as Members of the Council for the current year.

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PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 40th Private Meeting of the Society for Members and Associates only was held in the Council Chamber at 20 Hanover Square, London, W., on Monday, July 8th, 1912, at 4 p.m.; MR. H. ARTHUR SMITH in the chair.

THE REV. M. A. BAYFIELD read a paper on "Some Cases of the Relief of Pain by Non-hypnotic Suggestion," which will be printed later in the *Journal*.

An account was also read of a case of sudden cure by self-suggestion of a long-standing malady, apparently of hysterical origin. The patient, who had been bedridden for five years, heard a voice which told her to get up and walk at certain fixed hours. This case, which will shortly be printed in the *Journal*, was compared with one recently published by Dr. Edwin Ash, in his book, *Faith and Suggestion*, in which the patient, who seemed to be in a dying condition, made an even more sudden and complete recovery after seeing a vision of an angel who predicted it. In both these cases the hallucination took a definitely religious form, which was probably the one best fitted to appeal to the subliminal self of the patients.

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ON THE ALLEGED EXPOSURE OF D. D. HOME  
IN FRANCE.

BY COUNT PEROVSKY-PETROVO-SOLOVOVO.

THE question whether the famous medium D. D. Home was ever exposed in the fifties or sixties, in the course of his sittings at the Court of Napoleon III., and even expelled from France in consequence, though it has, strictly speaking, no bearing on the question of the genuineness of his "phenomena" in general, has always seemed to me an interesting one from the historic point of view. Hitherto it had remained an open question. In their review of Mme Home's *D. D. Home, his life and mission*, Messrs. Myers and Barrett say (*S.P.R. Journal*, June, 1889, Vol. IV., p. 102) that they "have tried in France to get at the fountain-head of the story but without success"; and they suggest that the narrative above referred to may have been "a form of the report spread in 1858 (*Life*, p. 106) [and undoubtedly false] that Home was then in a French prison." If so, they thought it refuted by the fact that five years later Home presented to

the Empress of the French a copy of one of his works, and received a letter of thanks from M. Hinard, the Empress's secretary, the original of which Messrs. Barrett and Myers saw—as they did see most of the documents so profusely reproduced in *D. D. Home, his life and mission*, and, presumably, in *The gift of D. D. Home* (by the same author).<sup>1</sup> In *Modern Spiritualism*, Vol. II., p. 230, foot-note, Mr. Podmore thinks "no testimony has ever been adduced which even remotely approaches first-hand for the alleged exposure." It has been asserted to have taken place sometimes at the Tuileries, sometimes at Biarritz or Compiègne, the date always remaining utterly vague. Still, it was an extremely vivacious legend, and used to creep up again and again from time to time, only to be disproved once more. As M. Guy de Fontenay wrote lately in the *Intermédiaire des chercheurs et curieux*, Vol. LXIV., No. 1306, col. 454:

"Réserve faite des personnes qui s'intéressent à l'histoire des phénomènes dits psychiques, Home n'est guère connu que pour 'le coup des Tuileries,' où, durant une séance obscure, le fameux médium aurait mis son pied nu dans la main de l'Impératrice afin de simuler une poignée de main d'outre-tombe ! Cent fois démentie et jamais prouvée, cette galégaude mérite de survivre au même titre que toutes les légendes pittoresques, lesquelles, à force de passer de bouche en bouche, finissent quoique fausses par devenir plus vraies qu'une vérité impopulaire. Toutefois les gens avertis et sérieux n'y ont jamais cru."

Such being the case, I was not a little interested when I saw in the Paris *Temps* of September 4th, 1911, an article referring to a very detailed account of Home's exposure printed in a recently published book by Comte Fleury and M. Louis Sonolet: *La Société du Second Empire; 1851-1858*. I hastened to order the book, and found in it some six or seven pages (179-186) dealing with Home's (then called *Hume*) séjour in Paris "in the winter of 1857-58," and ending as follows:

Il y aurait encore nombre d'histoires à raconter sur Hume et ses mystifications, qui troublerent tant de gens à l'époque. Le baron Morio de l'Isle, préfet du palais, qui le surveillait depuis longtemps,

<sup>1</sup> By the way, hardly anything is said in either of these books about the alleged episode—a circumstance perhaps the more worthy of notice, as much space is devoted to recounting and ridiculing the many often grotesque and absurd rumours and *racontars* circulated about the most celebrated of physical mediums.

se chargea un soir à Biarritz de dessiller les yeux de l'Empereur et de l'Impératrice et de montrer à tous que le prétendu surnaturel de Hume, auquel les apparences prêtaient parfois une vraisemblance, n'était que de la pure charlatanerie.

Un soir, à Biarritz, Hume proposa à l'Impératrice d'évoquer l'esprit de la duchesse d'Albe. La souveraine s'y refusa.

Une des personnes présentes demanda alors à un ami mort de venir lui serrer la main.

Hume, renversé sur le dossier de son fauteuil, agité de mouvements convulsifs, ne se doutait guère qu'il était l'objet d'une attention toute particulière.

Le baron Morio de l'Isle s'était placé de façon à suivre les moindres gestes du médium et, en se baissant pour tâcher d'apercevoir sous la table l'apparition de l'Esprit, il fut saisi de surprise en voyant, à côté de la place occupée par Hume, un soulier vide.

Un soulier d'homme remarquablement étroit et qui avait dû être furtivement abandonné par son propriétaire.

Aussitôt il fit un signe au général de Waubert de Genlis et, sans échanger une parole, il lui désigna sous la table cette singulière découverte.

Au moment même, le prodige s'opérait, et la personne intéressée déclara qu'elle avait senti sous la table la pression d'une main glacée. Hume se calma. Ces messieurs, qui ne le perdaient pas de vue, le virent se redresser et glisser doucement son pied dans la chaussure vide.

Immédiatement, M. Morio de l'Isle alla trouver l'Empereur :

— Sire, lui dit-il, on joue ici une comédie qui a trop longtemps duré. Qu'on rapporte les lumières, je vous en supplie, et faites dire à Hume de se retirer. Je vous expliquerai tout.

L'Empereur acquiesca à ce qui lui était demandé. Il prétexta que la soirée s'était suffisamment prolongée et on congédia Hume.

Le baron Morio de l'Isle, alors, expliqua la petite scène qu'il avait surprise. On n'eut pas de peine à comprendre que, grâce à une conformation particulière, Hume sortait de sa chaussure son pied ganté, sans doute, d'une peau moite, et offrait cette pression peu sympathique aux plus jolis doigts du monde.

Dans la nuit même, on lui fit dire que ses ruses étaient découvertes et qu'il eût à quitter immédiatement la France, avec l'ordre exprès de n'y jamais rentrer.

Le médium était en proie à une violente attaque de nerfs. Les Esprits troublés, prétendait-il, se vengeaient sur lui. Mais, dès qu'il eut compris, il se calma et décampa.

Il s'embarqua pour l'Amérique et on ne le revit plus.

It seemed to me very desirable to try at once to establish the truth of so comparatively circumstantial a story, if truth there were. I therefore wrote to Miss Johnson, who agreed and suggested that I should communicate on the subject with M. Sage, an Hon. Associate of the Society, 33, rue de Coulmiers, Paris.

I complied with this suggestion, and here wish to express to M. Sage my most cordial and best thanks for the very great help he has afforded me.

The first thing to do was, of course, to write to the authors of *La Société du Second Empire*, asking them on what authority they made so categorical a statement. This I did. Count Fleury has never replied, but M. Sonolet has sent me the two following letters :

56, RUE NOTRE DAME DES CHAMPS,  
[no date].

**MONSIEUR,**

Vous m'avez demandé sur quelles bases mon collaborateur le comte Fleury et moi nous étions appuyés pour raconter dans notre ouvrage "La Société du Second Empire" de quelle façon fut démasqué le médium Hume, un soir qu'il donnait une séance de spiritisme aux Tuileries [sic].

Les sources dont nous avons tiré ce récit sont surtout orales. Mon collaborateur tient le récit de la scène de plusieurs témoins, soit directement, soit par l'entremise de son père, le général comte Fleury, grand-écuyer et ami de Napoléon III, hôte assidu des soirées des Tuileries. C'est par lui que nous sont venus les noms du Baron Morio et du général de Genlis, etc.

En outre, nous avons consulté les mémoires de Mme Carette et de Mlle de Tascher, qui furent, de par leurs fonctions à la Cour, familières des Tuileries.

Veuillez agréer, etc.,

LOUIS SONOLET.

56, RUE NOTRE DAME DES CHAMPS,  
[no date].

**MONSIEUR,**

J'ai reçu de votre part la visite de Monsieur Sage qui s'est montré fort aimable et avec qui j'ai eu grand plaisir à causer. Je n'ai fait aucune difficulté pour lui avouer que le comte Fleury et moi ne pouvions fournir aucune preuve véritablement absolue de

la fourberie du médium Hume dans l'affaire de Biarritz. En effet, deux seuls témoins ont vu ou cru voir la supercherie : ce sont M. Morio de l'Isle et le général Waubert de Genlis. Or, tous deux sont morts et nous ne pouvons plus avoir que des témoignages de seconde main.

Veuillez agréer, etc.,

LOUIS SONOLET.

On the other hand, M. Sage went to see Count Fleury, who was also unable to give him any precise information, saying that his book "was not a work of science, but a work of vulgarisation"; that he had heard the "exposure" talked about in his family and in his "*milieu*"; that his father believed in it; and referring M. Sage to memoirs of the time (see further on). An interview with M. Sonolet was equally barren of results. M. Sage wrote to me on December 11th, 1911 :

M. Sonolet . . . a recueilli l'incident qui nous occupe de la bouche du Comte Fleury, mais il n'a jamais eu le moindre document écrit. Il croit même pouvoir affirmer qu'il n'en existe pas, d'imprimé tout au moins. Et . . . il ajoute : "Peut-être existe-t-il des lettres privées : il faudrait vous adresser aux familles." "Monsieur," lui ai-je répondu, "il n'y avait pas de texte écrit, vous en avez créé un et soyez sûr que les historiens de l'avenir n'oublieront pas de s'y référer. Plusieurs journalistes l'ont déjà fait. . . ."

M. Sonolet n'a jamais lu nulle part que Home fût revenu en 1864, et il convient que si tel était le cas, cela infirmerait fort l'incident de Biarritz.

Count Fleury having in his conversation with M. Sage also referred him, among other memoirs, to those of Madame Carette, M. Sage went to see this lady. She said to him she knew the incident of the exposure very well, had heard it related by her friends, and had been very intimate with Madame Morio de l'Isle (apparently the widow of the "Prefect of the Palace"), who died three years ago. She was, however, unable to supply details, and advised M. Sage to look through her memoirs. This he did thoroughly, but found nothing of interest. He therefore concludes that Mme Carette's memory is at fault. He also looked through the memoirs of Mlle Tascher de la Pagerie (to which Count Fleury had also referred him); of Count Hübner, Austrian Ambassador in

Paris from 1851 till 1859; of the Duchesse de Dino; but did not find anything about the "démasquage" in any of them.

On the whole, therefore, it appeared that our little enquiry was taking a turn rather favourable to Home's reputation. It seemed plain that the two authors of *La Société du Second Empire* had made a series of precise and categorical statements rather on hearsay than on any positive evidence; and I was already looking forward to framing my conclusions in some way such as that in the future the story of Home's alleged French exposure should be entirely ignored, unless some quite new and satisfactory testimony were brought forward, when it turned out that hitherto unknown and contemporaneous references to the incident were to be found in some letters of Dr. Barthez, physician to the Emperor Napoleon III., published in the *Revue de Paris* under the title of "La famille Impériale à Saint-Cloud et à Biarritz." Here are the passages which interest us (1912, No. 1, pp. 80-84):

5 septembre 1857.

J'ai vu M. Hume, ce fameux médium qui évoque les esprits. J'étais très curieux de le connaître. Aussitôt que son arrivée à Biarritz a été sué, l'Impératrice l'a envoyé chercher et nous a causé de lui. La croyance entière qu'elle a en lui, l'animation, la violence avec lesquelles elle en parle m'ont fait de la peine. Là évidemment est l'un des côtés faibles de cette femme, si remarquable d'ailleurs par ses qualités, physiques, morales et intellectuelles.

J'ai compris de suite le côté dangereux de cette faiblesse et tout le parti que les ennemis de Leurs Majestés peuvent tirer de cette croyance en répandant l'opinion qu'elles consultent les esprits et les revenants pour la direction des affaires de l'Empire. Cette crainte est d'ailleurs celle de bien des personnes de la société du château. Tout cela m'avait donc fort attristé et fort mal disposé au sujet de M. Hume. Aussi dès qu'il entra, me déplut-il souverainement. Son air simple, timide, demi-gauche me parut cacher un savoir-faire très habile. Je voyais entre ses yeux et sa bouche une contradiction d'expression qui lui donnait un air de fausseté très désagréable : en un mot sa figure appelait une paire de claques plutôt que de l'enthousiasme ; aussi, profitant de quelques paroles de Sa Majesté sur l'obstacle que la présence d'incrédules met à l'action des gens de l'autre monde, je me suis retiré sans rien dire, et n'ai pas assisté à cette soirée qui d'ailleurs n'eut rien de bien intéressant. Hier soir M. Hume a diné au château ; j'étais à deux places près de lui. Je



l'ai bien vu, et bien examiné et je suis resté convaincu que son air demi-simple cache une réelle fausseté. Cependant cette seconde impression a été moins mauvaise que la première.

Après dîner, on s'est mis en séance, et d'après quelques paroles qui m'avaient été dites, j'ai compris que je devais rester. Je me suis donc mis, avec tous, autour de la table, les mains dessus, et de suite j'ai senti la table remuer et se trémousser; puis on a frappé sous la table, répondant à des coups par d'autres coups dictés évidemment par une intelligence; on a gratté, grataillé à droite et à gauche, on a tiré la robe de Sa Majesté; on a enlevé une sonnette de la main d'un monsieur qui était à côté de moi pour la porter ailleurs; un accordéon maintenu par une seule main de M. Hume a joué un air ravissant et très juste; tout cela se passait sous la table; mais, au bout d'un quart d'heure, tout s'est arrêté, l'esprit a fait entendre qu'il voulait s'expliquer au moyen de coups frappés sous la table; il a fait écrire une phrase qui voulait dire que nous étions trop nombreux; il a désigné les personnes dont il ne voulait plus la présence; je me suis trouvé du nombre, ce qu'expliquait naturellement l'expression narquoisement incrédule que je sentais exister sur ma figure; et je dus m'en aller. J'ai su ce matin que le reste de la soirée n'avait rien présenté de plus remarquable, sinon qu'une table avait sauté de ses quatre pieds.

Tu vas me demander ce que je pense de cela. Ces faits je les ai vus et entendus, ils sont vrais, comme il est vrai que je sors de déjeuner; ils sortent de la règle commune et de ce que je puis juger par les connaissances physiques que je possède: c'est-à-dire que je ne peux pas les expliquer. Mais de là à conclure qu'ils sont le produit d'un sortilège; que des esprits, des revenants sortent de leurs tombeaux pour venir faire de telles farces sur une table, tu me permettras de te dire qu'il y a loin. Entre ces faits et l'explication qu'on en donne, il y a un abîme qu'il m'est absolument impossible de franchir quant à présent. Je reste ignorant, complètement ignorant de la manière dont ces choses se passent. Mais tant qu'il faudra que cela se passe sous une table, à l'abri du regard; tant qu'on ne me permettra pas de scruter, de fouiller, d'examiner; tant qu'on s'opposera à ce que j'emploie, pour me renseigner et pour éviter l'erreur, les moyens d'investigation que j'ai à ma disposition, tant qu'on me dira que ma qualité d'incroyant s'oppose aux manifestations d'outre-tombe, je dirai que j'ai parfaitement le droit de ne pas croire à des esprits et de soupçonner l'existence de moyens très naturels, mais qui m'échappent.

En somme, M. Hume me paraît être un très habile homme, habile non seulement comme faiseur de tours, mais surtout comme empaumeur

d'esprits, et cela sans calembour, ce ne sont pas les esprits d'outre-tombe qu'il sait évoquer, ce sont les esprits vivants qu'il sait attirer et empaumer. Ceci est clair pour moi, et pour d'autres aussi. Mais... mais... que ne fait pas la nécessité de flatter les gens !

25 septembre 1857.

Je te dirai pour t'amuser qu'on a fini par saisir l'un des procédés au moyen desquels M. Hume évoque les esprits. L'Impératrice en est réduite à dire que le Hume d'aujourd'hui n'est plus le Hume d'autrefois, qu'il a perdu son pouvoir, et qu'il cherche à le remplacer par des subterfuges. La chose est fort simple. M. Hume a des souliers fins, faciles à ôter et à remettre; il a aussi, je crois, des bas coupés qui laissent les doigts libres. Au moment voulu il ôte un de ses souliers, et avec son pied tire une robe par-ci, une robe par-là, fait tinter une sonnette, cogne d'un côté ou d'un autre, et la chose une fois faite remet prestement sa chaussure. Cela a été vu par M. Morio qui en a fait une belle relation écrite et signée avec tous les détails nécessaires pour établir l'authenticité de sa découverte. Hume a vu qu'on devinait son affaire et il faisait, je t'assure, piteuse figure. Il est sorti se disant malade, et, toute la nuit, il a eu des attaques de nerfs et des visions, a été entouré d'esprits. Enfin comme on le jugeait sur le point de mourir, on a été chercher le prêtre et le médecin (le dit Hume vit ici avec une famille étrangère, qui l'héberge, le soigne, le mijote. C'est Tartuffe et M. Orgon; Tartuffe au lieu d'être un faux dévot est sorcier — Orgon est une polonaise). Le lendemain, la mort paraissant toujours imminente, on supplie le médecin du château de venir au secours du moribond; ce qu'il fait en grande hâte. Alors je vois mon homme étendu sur un lit et entouré d'une famille inquiète, éplorée. Lui il a les yeux rouges, la figure gonflée, bouleversée par ci, calme par là. Enfin cette figure de fausseté dont je t'ai parlé précédemment. Il me fait un tas de contes sur ses souffrances, sur les esprits qui le tourmentent, etc. Malheureusement il avait le pouls le plus naturel du monde. Puis il s'est mis à avoir une extase, son œil a tourné en l'air, est devenu fixe : évidemment les esprits revenaient et allaient le tourmenter à nouveau. Alors je le prends par le bras, je le secoue un peu rude et lui dis à l'oreille: "Allons, monsieur Hume, pas de bêtises, laissez donc tous ces esprits tranquilles, vous savez bien que je n'y crois pas." Alors l'extase a cessé, il m'a regardé dans le blanc des yeux, il a bien vu que je me moquais un peu de lui et du coup les esprits se sont envolés. Je me suis retiré en affirmant à la famille désolée qu'il n'y avait aucun danger, qu'il s'agissait d'une

simple attaque nerveuse et qu'il fallait mettre toute inquiétude de côté. Je n'ai pas manqué de rendre compte de ma visite médicale, j'ai même rédigé une consultation écrite que j'ai remise à M. Morio de l'Île pour joindre à son récit écrit. Du coup les séances d'évocation des esprits ont cessé au château et nous espérons que cet indigne charlatan est démonétisé. Cependant Sa Majesté ne peut pas digérer qu'un homme ait eu le front de se moquer à ce point d'elle et de l'Empereur pendant une année.

M. Sage having sent a letter to Dr. Barthez, c/o the *Revue de Paris*, received the following:

LIAUROU, PAR EXCIDEUIL,  
DORDOGNE, 24 Janvier 1912.

MONSIEUR,

Je viens de recevoir par la Direction de la Revue de Paris, la lettre par vous adressée à mon père, le Docteur Barthez. Mais mon pauvre père est mort en 1891, à l'âge de 80 ans, et je n'ai d'autres documents manuscrits sur le sujet dont vous me parlez, le démasquage de M. Home, que les lettres de mon père, publiées en partie, par la Revue. Il en avait été lui-même témoin, à Biarritz, et nous avait souvent reparlé de cette histoire. Lui seul, aurait pu vous donner peut-être, d'autres détails plus circonstanciés que ceux que vous pourrez lire, dans la Revue de Paris.

Regrettant donc de ne pouvoir vous satisfaire, je vous prie, Monsieur, etc.

C. POUQUET née BARTHEZ.

In a further letter dated January 31st, 1912, Mme Pouquet suggested to M. Sage to try to see the original MSS. of Dr. Barthez's correspondence, now in the hands of M. Calmann Lévy, the well-known Paris publisher, saying the *Revue* had left out a good deal. M. Sage saw M. Lévy, but the latter declined to show him the MSS.

Letters sent by me to General Morio of 31, rue d'Armaillé, Paris, and to M. H. de Waubert de Genlis, 12, Rond-Point des Champs Elysées; also to the *Figaro*, the *Gaulois*, and the *Intermédiaire des chercheurs et curieux* produced nothing of interest.

On December 11th, 1911, M. Sage had written to me:

Je ne vois . . . qu'un moyen de tirer l'affaire au clair, de savoir non pas si Home a fraudé (cela on ne le saura jamais), mais s'il a été soupçonné et expulsé: c'est d'interroger l'Impératrice.

And he advised me to apply in this connection to Mr. Feilding, which I did.

Mr. Feilding having made enquiries, heard from a friend of his in the Empress's *entourage*, that Her Majesty had lately expressed, in conversation on the subject, her firm belief in the genuineness of Home's performances, and had said that, in her opinion, the stories of a gloved foot under the table were false. She related two incidents that had occurred during Home's sittings :

(1) In one of the salons of the Tuilleries a heavy arm-chair had begun to jump about by itself in the middle of the room when no one was near it ;

(2) On another occasion Home raised himself in the air with the chair he was sitting on, to about the height of a table, and the Empress sitting next to him touched the feet of the chair when it was in the air, and consequently felt sure that there was no trickery.

With this letter I consider the enquiry to have been carried as far as it can be, and that it must now be regarded as closed.

Now let us briefly discuss the new evidence before us.

I will first give M. Sage's criticisms on Dr. Barthez's letter :

PARIS le 6 février 1912.

. . . 1°. Le Docteur Barthez avoue qu'il était très prévenu contre Home et même contre tous les phénomènes de cette nature : cet état d'âme n'était guère favorable à l'impartialité.

2°. Il ne semble pas avoir assisté à la séance où Home aurait été démasqué. Nous sommes donc ramenés toujours à M. Morio de l'Isle, lequel aurait écrit un "très beau rapport."

3°. Mais Home — Barthez le dit — avait beaucoup d'ennemis parmi les courtisans, qui craignaient de lui voir prendre une influence politique par "ses esprits."

4°. Le Dr. Barthez ne fait pas allusion à une expulsion. Il donne à entendre que l'Impératrice — et peut-être l'empereur — ne fut pas si convaincue que cela du démasquage : ce fait expliquerait le retour de Home en 1863. Mais si Home "s'expulsa" de lui-même, c'est que sa conscience n'était peut-être pas très nette.

5°. Il faudrait trouver le "beau rapport" de M. Morio de l'Isle. Mais où le prendre, s'il existe encore ? La publication des lettres

du Dr. Barthez fera peut-être sortir de l'ombre d'autres documents, si tant est qu'elles attirent quelque attention.

It certainly seems extremely probable that there was no expulsion. Here are the reasons for it. Let us note, first, that the date of September, 1857, assigned to the exposure by Dr. Barthez, is entirely in accordance with a passage of Mme Home's *Life*, where she says (p. 99) that in September, 1857, the French court was at Biarritz, and that an Imperial invitation telegraphed to Home at Baden-Baden cut short his stay there. The agreement is even more complete, for a little further on Mme Home prints a letter signed "Ch. Lavigerie, priest, Professor of the Faculty of Theology in Paris" (presumably identical with the future Cardinal and Archbishop of Algiers), and dated September 24th (1857), whereas Dr. Barthez, as we have seen, speaks of the exposure and of Home's real or supposed illness on September 25th. Father Lavigerie's above-mentioned letter begins as follows:

SIR—I learn from the vicar of Biarritz that your health is in a critical condition, and although I have not the honour of being personally known to you, I nevertheless take the liberty of coming as priest to offer you the consolations of my office, etc.

From which it undoubtedly follows that Mme Home's chronology appears to be quite sound in a particularly striking and interesting instance, and we are therefore, so it seems to me, entitled to give it credit in general. And accordingly we see that from Biarritz Home went to Bordeaux (*Life*, p. 100), then to Paris, then to the Château de Rambures, the residence of the Marquis and Marquise de Fontenelles, then to Paris again till the end of the year. In January, 1858, Mme Home says, Home "accepted a royal invitation to the court of Holland" (p. 101). He then returned to Paris, and early in 1858 left for Italy (pp. 105, 106).<sup>1</sup>

<sup>1</sup> Meanwhile "Paris and the Paris journals," Mme. Home says, "were lending ready credence to an infamous falsehood concerning him. He had been arrested on—the scandal-mongers knew not what charge—and was in the prison of Mazas." Baron de Pontalba, one of Home's friends, wrote to him at Rome to apprise him of this calumny. (The Baron's letter is given in full on p. 106 of the *Life*.) Home in the meantime had written from Rome to some of his friends in Paris, and one of them, M. Henri Delaage, "a well-known author," showed the letter he had received to the Paris correspondent of *Le Nord*, which newspaper contradicted the story of Home's imprisonment, and thereupon "the spread of the Mazas slander was stopped" (*Life*, p. 107).

I do not quite see where the expulsion could be located.

In any case, when Messrs. Fleury and Sonolet say (p. 186) that after the Biarritz exposure Home "s'embarqua pour l'Amérique et on ne le revit plus," they are completely mistaken. Home did not start for America—at least, did not do so *then*. But it is interesting to note that Madame Home speaks of a journey he made to America in March, 1857,—i.e. before the "exposure"<sup>1</sup> (*The gift of D. D. Home*, p. 199 and elsewhere) to bring to France a young sister whom the Empress had offered to take under her protection and educate at her expense. This Miss Christine Home, Madame Home says, was placed in the Sacré Cœur convent (*Life*, p. 83). I have tried to verify the fact independently, but have been unable to do so.

We see further that, whatever the "exposure" may have been, Home came back to France and had intercourse with the Court circles and the Imperial couple, and also gave sittings, several times in the course of later years. In spite of Messrs. Sonolet and Fleury's assertion that after 1858 "he was seen no more," we find him in France, not only that very year, in May (*Life*, p. 109), after a visit to Rome where he had become engaged (pp. 107-108), but again in the autumn of 1859 (p. 118). In the interval he had gone to Russia, where (in St. Petersburg) he had married Mlle Kroll, sister of Count Koucheleff-Besborodko (p. 115). On that occasion he received a wedding-gift from the Emperor, Alexander II., to whom he had given séances. Among the Russians of distinction whose acquaintance he then made was the celebrated poet Count Alexis Tolstoy (then A.D.C. to the Emperor). Their friendship was of long duration and is a well-known fact. Then we find Home in France again in July, 1860 (*Life*, p. 171: at the Château de Cerçay, near Paris); in September, 1860, at Biarritz (p. 174); in February, 1862, "in the South of France" (p. 193), where the first Mrs. Home died; in 1863 in Paris (p. 199), where, the second Mrs. Home says, he holds séances at the Tuileries in obedience to a summons from the Empress. Be this as it may, he sends Her Majesty in March of the same year a copy of his work, *Incidents in my Life*, and receives a letter of thanks—given in full—from the Empress's secretary (p. 199, see above). In November, 1863, Home went to Rome only to be expelled a

<sup>1</sup> He sailed for America a second time in 1864 (*Life*, p. 232).

few weeks later by order of the Papal Government. (Was not this undoubted fact, which was discussed in the British House of Commons, the origin of the later rumour as to his expulsion from France?) In April, 1864, Mrs. Home says, he was again in Paris giving séances at the Tuileries (p. 209). Mrs. Home quotes a letter he then received from Nubar Pasha, the famous Egyptian statesman, who was also in Paris at the time. She says more sittings were given at the Tuileries during Home's stay of three weeks in Paris in the summer of 1865 (p. 239). (See on same page two letters sent to Home by Princess Caroline Murat by command of the Empress Eugénie in July, 1864, and June, 1865—the latter making mention of Home's sister—from which it undoubtedly follows that he was then continuing to enjoy the Imperial favour.) All this tends to show that the Empress's present favourable opinion is no isolated fact suddenly springing up into existence after the lapse of many years, but seems to be, so far as one can judge, in accordance with Her Majesty's past attitude.

These circumstances undoubtedly show that in any case there are in the "exposure" story features almost certainly belonging to the domain of legend; also that this "exposure" can hardly have been of an utterly crushing nature.

Still, there was undoubtedly something in it. And much as I disapprove of the inaccuracies to be found in the narrative given in *La Société du Second Empire*, and of the slip-shod way in which its authors have approached a serious subject, I feel compelled to admit that the general accordance of Messrs. Fleury and Sonolet's account with that of Dr. Barthez seems to call for reflection. It does not appear that the latter's letter (which at any rate was published only several months after the appearance of the first work) supplied them with the information about the Biarritz episode. (Note in this connection the absence of General W. de Genlis's name from the Barthez account.) The coincidence is therefore the more remarkable.

Another feature to be borne in mind is that the character of the trickery attributed to D. D. Home appears to tally so well with the suspicions which enter one's mind when reading descriptions of *some* of his performances. From the days of my early youth, when I was still something of the enthusiastic

neophyte, it had always seemed to me that action by Home's feet was often not a very improbable hypothesis, though, I admit, ludicrously inadequate as a general explanation. I therefore used to look for detailed descriptions of the way in which Home's lower extremities were controlled, but generally found nothing.<sup>1</sup> Even such observers as Sir William Crookes were, as a rule, very reticent on this subject. And now we find that it is precisely his *feet* which the sceptics incriminate as far back as 1857, at the very height of his "powers." Surely a painful coincidence!

It might also be urged that—as everyday evidence in general and in the domain of "Modern Spiritualism" in particular abundantly shows—people will often cling to a cherished delusion through thick and thin and will refuse to give it up in the face of overwhelming proof; and that from this point of view too much importance should not be attached to persistence in the belief in Home's mediumship—whether immediately after the Biarritz incident or half a century later. Apparent contradictions in this respect might also perhaps be pointed out, tending to show that, in particular cases, as years

<sup>1</sup> Let the reader consider, for instance, the following passage from one of Aksakoff's works (*The Precursors of Spiritualism* [in Russian], p. 485, foot-note): "Sometimes at Home's séances (Home's hands being upon the table and a candle burning) I would hold under the table some object: a pencil, a bell or a handkerchief and would feel how something began to touch, to take and to pull it: if I let it go it would not fall down; I once put my hand under the table with a ring on one finger in order that it should be taken away, as I hoped thus to know the operating agency better; all at once tender but firm fingers began to work, trying to take off the ring; in so doing they naturally and unavoidably touched my hand, and I was fully convinced these were living, warm, thin, human fingers." Professor Boutleroff who witnessed similar incidents mentions, it is true, that Home's feet "were dressed in bottines, were controlled and did not move"; but we are not told whether this "control" was uninterrupted, what it consisted of and whether the "bottines" were not of such a kind that they could be slipped off and put on again without difficulty. In his "Notes of Séances with D. D. Home" (S.P.R. Proc., Vol. VI., p. 123) Sir W. Crookes describes a case of "direct writing" also under the table, which he calls "as striking a manifestation as I have ever seen." In this case again no mention whatsoever is made of Home's feet—just as in the passage of Aksakoff's above quoted. All these omissions are very unfortunate. I am very well aware, of course, that against such passages many others could be adduced where action of the feet was absolutely out of the question; but this is no decisive objection. And an out-and-out sceptic might naturally retort that "il faut toujours avoir deux cordes [if not more] à son arc."

rolled by, impressions produced at the moment were obliterated, and ultimately evaporated and left no trace in later attitudes. This I am not prepared to dispute.

On the other hand, impartiality compels us to note that our chief witness on the negative side was undoubtedly strongly prejudiced against Home, as he himself admits; that such may have been the case with others; that, apart from this, ignorance concerning the supposed "phenomena," their conditions, and their character seems to have been universal in France at the time. Finally, it does not seem certain, in spite of Mme Pouquet's assertion, "il en avait été lui-même témoin," that Dr. Barthez was present at the decisive séance; so that our evidence may be only second-hand on one hand and possibly third-hand on the other.

I will therefore thus sum up my conclusions:

(1) The famous legend as to the French exposure of Home has at last been "hunted down." It resolves itself into a real incident which happened in the course of Home's sittings at Biarritz *about September 20th, 1857*, and which, there is good reason to believe, consisted of an attempt at trickery on Home's part. Contrary to one version of the legend, it had nothing to do with the person of the Empress.

(2) The sort of trickery used was precisely of a kind suggested to an attentive reader by a certain category of Home's performances.

(3) The evidence for the alleged exposure, though impressive, cannot, however, be considered altogether satisfactory.

(4) Home's connections with his regular *clientèle* all over Europe and with the French Imperial couple in particular were not, so far as one can judge, affected—at least permanently—by the incident in question.

(5) There is no foundation for the rumour that Home was expelled from France in consequence.

On the whole, a fairly good instance, I think, of the partial truth of the saying: "*Il n'y a pas de fumée sans feu.*"

## CASE.

## L. 1190. Collective Apparition.

We have received the following case from Professor Macneile Dixon, of Glasgow University, a member of the S.P.R. It is a case of two patients (men) in a London hospital seeing the matron in their ward at a time when she was asleep in bed. The patients have been lost sight of. The accounts we have are from the nurses to whom they mentioned the experience immediately after it occurred. These accounts are fully signed, but we are requested not to print the names.

Nurse C—— writes :

June 10, 1912.

I am a nurse in a London hospital, and one morning early in March, 1912—I do not remember the exact date, but it was at the beginning of the coal strike—a patient said to me Matron was in the ward about 1 o'clock this morning. I said I had not seen her, and the patient said, "No; you were in the next ward at the time." I then told the nurse in the adjoining ward that Matron had been in the ward during the night. When the night sister made her last round she was told that Matron had been in the ward about 1 a.m., but she said she knew that was not the case, for she had seen her in bed at 12.30. I then told the patient that he was mistaken, as Matron had not been in the ward, and it must have been some one else; but he persisted that he had seen her, and described her dress and cap, and said she had come in at the door and looked at the fire and gone out again; and he appealed to the other men in the ward to know if they had seen her, and one man said Yes, he had been awake, and saw her when she turned to leave the ward.

(Signed) F—— C——.

The night sister referred to writes :

June 10, 1912.

I am the night sister in a London hospital, and one night the Matron rang her bell, and asked me to bring her a cup of tea as she could not sleep. She said the coal strike had given her so much to think about, and she had been making arrangements all day and planning how coal could be saved. I brought her the tea at 12.30 a.m., and she told me next morning that she had fallen asleep almost immediately afterwards, and I then told her that two of the patients had seen her in a ward at 1 a.m.

(Signed) E—— S——  
(Night Sister).

Mrs. Sidgwick paid a visit to the Hospital in order to collect all the available evidence, and writes as follows:

*July 1, 1912.*

I have just been to call on the matron of — Hospital, Miss A—, about the supposed apparition of herself to two patients in a ward of the hospital. What had interested her in the case was the coincidence of her being seen coming into the ward and looking at the fire at a time when the necessity of saving coal seemed to be great, and when therefore the hospital fires were very much on her mind. But she said the incident had not struck her as important till she spoke of it to Professor Dixon. It was, I gathered, at his request that she wrote out the account of what Nurse C— and the night sister told her, and they signed the accounts. The patients have been entirely lost sight of and could not now be traced.

I saw the ward, which is a small one with only nine beds—a men's ward. The fireplace is at one end, and the door by which she was seen to enter is near the other end of one of the side walls. The beds are ranged with their heads against the wall, as usual in hospitals, and on both sides of the room. The men who thought they saw the matron were one on one side of the room and the other on the other, and their beds were both rather near the fire. The room is lighted at night by an electric light with a green glass shade, which is drawn down near the table so that the light may be shaded from the patients' eyes.

I saw Nurse C—. She is very different in appearance from the matron, but what is more important is that their caps are extremely different, and it was by the cap that the patient identified the matron. Her cap is made of a large square of cambric or other white material pinned on in folds, so that it hangs like a veil behind, a considerable way down the back. The nurse's cap has nothing hanging down at all; it is fastened at the back of the head, where the hair starts from the neck, by a little bow without any ends. Their dresses are both of a bluish grey colour, but the nurse's is very much covered by a white apron. I am told that the night sister's dress is dark navy blue, and looks almost black at night. No one in the hospital wears a cap in the least like the matron's. It is difficult, therefore, to suppose a case of mistaken identity.

It was when she was washing the patient in the morning that he told Nurse C— that the matron had been in and looked at the

fire in the night. She was not surprised, because they had been told to be economical of coal, and she supposed the matron might have been round to see if her instructions had been carried out. It was only when she learnt from the night sister that the latter had seen the matron in bed at 12.30 that she realised the patient must have been mistaken.

I do not think it is possible now to make sure that the second patient's testimony was really independent—given, I mean, before the men had talked over the matter among themselves.

Miss A—— is not aware of her phantasm having appeared to any one on any other occasion. She has herself on more than one occasion had what seemed to be telepathic or otherwise supernormal experiences. On the day of her apparition in the hospital she had been very much occupied with the question of coal supply and coal saving. In thinking over the whole question, the small wards, in one of which she appeared, had been the subject of thought, and she had decided that in any case the fires must be kept up there; but she cannot say whether she had thought of these wards in that connexion on this particular day.

ELEANOR MILDRED SIDGWICK.

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## COINCIDENCES IN PSEUDO-SCRIPTS.

BY ALICE JOHNSON.

IN a paper printed in the *Journal* for December, 1911, Miss Verrall gave an account of a series of imitation scripts produced for experimental purposes by six friends of hers, with a view to seeing how the coincidences that might occur between them compared with the cross-correspondences found in genuine scripts. To this paper was appended a note saying that one of the six experimenters, the writer C., after reading all the scripts, had suggested that some of the coincidences detected might possibly be due, not to chance, but to telepathy from her. Owing to this idea of C.'s, we asked any readers of the *Journal* who could find in the scripts phrases that seemed specially appropriate to themselves to let us know what these were and in what their appropriateness consisted. For it was clear that if the scripts fitted the circumstances of several different persons equally well, the probability in any one case that this appropriateness was merely accidental would be greatly increased.

In view of the great variety of topics and general discursiveness of the scripts, it seemed not at all unlikely that many other people could find in them some coincidences with their own circumstances, and we received several communications describing such. There was nothing, however, at all remarkable in any of their coincidences, nor anything to suggest that they were not due to chance.

It will be remembered that Miss Verrall had found among her pseudo-scripts five coincidences of topic which seemed to her worth noting. Only one of our correspondents included any of these topics in his list of coincidences, but he included two of them, viz. Hell—not, however, as in the pseudo-scripts, in conjunction with the idea of Virgilian hexameters—and Moonlight. He wrote as follows:

I find a few things in the scripts that are more or less in touch with my circumstances :—

(A 4) Dislike of the barking of dogs.

(A 4, A 5, B 3) Mention of Hell. I have been studying the idea of Hell.

Maeterlinck.

(C 2) The Eucharist.

(D 2) Tulips.

(D 2, E 4) Effect of moonlight on people.

I have been interested in these superstitions.

In reply to questions, this gentleman wrote :

I do not think there were any special coincidences of date between my thoughts and the imitation scripts. My thoughts—those mentioned—were quite familiar, and might and did occur any day and at any time.

There is clearly no evidence for anything beyond chance here. It is, however, in connection especially with the last topic, Moonlight, that telepathy was suggested by C. as a possible factor in producing the coincidence between the pseudo-scripts. For the convenience of the reader, I give below all the passages in these in which Moonlight or the Moon is mentioned. The sentences printed in italics are those which, according to Miss Verrall's instructions, were chosen by the writer from two pages opened at random in a familiar book selected by himself, to form a starting-point for the writing.

*B.1. April 5, 1911.*

*Silver sails all out of the west  
Under the silver moon.*

. . . Cloud silver lined—Belt of light—rippling waters—Coming of Arthur.

*D.2. April 13, 1911.*

. . . People driving home by moonlight. . . .  
What does moonlight do to people?

*B.4. April 26, 1911.*

. . . One sun, one moon, one multitude of stars. . . .

*C.2. May 4, 1911.*

*When on my bed the moonlight falls . . .  
From off my bed the moonlight dies. . . .*

*E.4. May 4, 1911.*

*Moonlight cold that maketh mad. The moon on the sea-shore making the sand grey. The sun's track on the sea. . . .*

Here, as Miss Verrall pointed out, there is a composite coincidence: (*a*) two writers, C. and E., on the same day begin their scripts with a sentence containing the word "Moonlight"; (*b*) E.'s first sentence provides an answer to the question with which a third writer, D., ends her script on April 13th: "What does moonlight do to people?" and so affords a simulation of design, such as we have claimed for the cross-correspondences.

It is to be noted that in three out of the five cases where "Moon" or "Moonlight" is mentioned, the word occurs in the opening sentence of the script, which, according to the plan just described, was chosen by the writer from two pages opened at random in a selected book and used as a starting-place for the writing. There is thus a large element of chance and a small element of deliberate choice in the selection of the first sentence of each pseudo-script. It is in this respect entirely unlike the succeeding sentences, and, on account of the limitation of possibilities, obviously much less likely to be telepathically inspired. If we consider further the frequency of references to the Moon in poetry and the great likelihood that, if any one opened on a page and found the word Moonlight in a sentence, he

would choose that sentence on account of the large number of associations with the word; also that the coincidence between E. and C.'s scripts merely consists in their having chosen on the same day two different sentences from different poets, both containing the word "moonlight," it will be clear that there is no sufficient reason so far for supposing that this coincidence was produced by anything but chance.

There remains the odd fact that E.'s first sentence affords an answer to the last sentence of D.'s script three weeks earlier, as in a cross-correspondence a sentence in one script may fit into a sentence in another. In the case of E. and D., however, there is absolutely nothing else to link the two scripts together besides the appropriateness of the answer to the question; there is no coincidence of date and no personal application is suggested in either of them to the other.

But, as already said, the writer C., on reading the proofs of Miss Verrall's paper on November 17th, 1911, was struck by what appeared to her odd coincidences between certain expressions in the scripts and her occupations and thoughts at the time. C.'s occupations are chiefly of a literary kind; she is a person of wide reading and possesses, I think, an unusual degree of sensibility to literary excellences. It chanced that in July, 1911, she had written for her own use a series of rough notes about subjects in which she had been specially interested during the preceding three months. She brought me the whole series of these original notes. C. has been greatly interested in the work done by the S.P.R. during the last few years, and in its bearings on philosophy and religion, the question of personal survival, etc., and these topics were conspicuous in her notes. Special reference is also made in them to certain passages of poetry (not quoted in the pseudo-scripts) which contain references to the moon.

No doubt, as C. observed in her notes written in July, 1911, "references to the moon are common enough in poetry and elsewhere"; but she took special pleasure in these, because she had chosen to represent the Moon to herself as a symbol of something else in which she was strongly interested. The reasons for and the appropriateness of this symbolism were explained fully in the notes and in her subsequent conversation with me, but they are so much mixed up with other personal

matters that it is impossible to state them here.<sup>1</sup> I can only say that the Moon, through these literary associations and the symbolism that it had pleased her fancy to attach to it, had undoubtedly been a frequent and conspicuous topic in C.'s mind during April, May and June, 1911.

Nevertheless, it seems to me very doubtful whether C.'s literary preoccupations had any telepathic influence on the scripts; there is no suggestion in them of any connection with her; and the fact of her being one of the six writers is the sole reason for supposing that she more than any one else should be telepathically concerned in the matter. On the whole it seems probable that the correspondence between her thoughts and the scripts in regard to the topic of the Moon was only another coincidence, due to chance alone.

She has since then tried experiments in thought-transference with the writer E., but there has been so far no definite evidence of telepathy between them.

Still, it is perhaps worth noting that in regard to the one coincidence between the pseudo-scripts which Miss Verrall—in ignorance of C.'s circumstances—picked out as most closely simulating a cross-correspondence, it should turn out that there is possibly some slight evidence of telepathic agency.

The main distinction, I think, between the coincidences in these pseudo-scripts and the cross-correspondences between genuine scripts is that the subjects between which the coincidences occurred had no characteristics whatever to mark them out from the other subjects between which there was no coincidence. In those cross-correspondences to which we attach any value, there are always at least two factors of connection. Further, as a general rule, either there is a definite statement that a cross-correspondence on a particular topic is to be looked for, or some special mark or signal is attached to the topic in one or more scripts, suggesting that it is intended to form the subject of a cross-correspondence.

Nothing of this kind is to be found in the pseudo-scripts; in no single case is it explicitly stated that a certain topic

<sup>1</sup> There were also a few other minor details in the scripts corresponding to trivial events in C.'s life about this time; but these were of so ordinary a kind that they might have applied equally well to a good many other people.

is to be looked for in another script, nor is there in any instance any suggestion of such a thing. No one who read the pseudo-scripts could put his finger on a phrase or idea as the one marked out by internal evidence to coincide with something in another script. The only topics which we should expect *prima facie* to appear in more than one script are matters of common and general interest at the time which it would be natural for any one to think of, such as women's suffrage, to which four out of the six writers refer. None of the cross-correspondences in genuine scripts can be accounted for by any such connection with contemporary events.

Apart from this slight preoccupation with public matters, all the topics in the pseudo-scripts seem to be equally important and equally prominent. The mind of the writer dwells on an idea for a longer or shorter time—generally for a very short time; he does not play round it and return to it and work it up with additional touches as an automatist so often does. To deal thus with an idea is of course by itself evidence of nothing more than subliminal activity. But it is just in relation to ideas marked out in this or in some other way from an indifferent mass that, as a rule, cross-correspondences occur.

These facts strongly militate against the probability that the cross-correspondences may be due to chance alone. Nevertheless it is very important that we should test as far as possible what can be done by chance, and Miss Verrall is now engaged on a further series of experiments arranged on somewhat similar lines to her first series, but varied in such a way that everything but chance in the production of such coincidences as may occur would seem to be absolutely excluded.

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#### ISSUE OF PROCEEDINGS.

Part LXV. of the *Proceedings*, which should have been ready to appear this month, has been unavoidably delayed; but it is hoped that it will be published in August.

JOURNAL  
OF THE  
Society for Psychical Research.

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*NOTICE OF MEETING.*

A Private Meeting of the Society  
FOR  
MEMBERS AND ASSOCIATES ONLY  
WILL BE HELD IN  
THE COUNCIL CHAMBER,  
ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

*On FRIDAY, NOVEMBER 8th, 1912, at 4 p.m.*

WHEN A PAPER ON

Dr. Maxwell's  
Criticism of Cross-Correspondences

WILL BE READ BY

MRS. HENRY SIDGWICK.

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N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

SOME CASES OF THE REMOVAL OF PAIN AND  
INDUCTION OF SLEEP BY NON-HYPNOTIC  
SUGGESTION.BY THE REV. M. A. BAYFIELD.<sup>1</sup>

I HAVE the honour to bring before you three cases in which, to my great surprise, I have been successful, as it would appear, in banishing pain and inducing natural sleep by mere suggestion without the use of hypnotism. Indeed, of hypnotism I have no practical experience whatever, having never attempted or even witnessed any hypnotic experiment.

The cases are all quite recent, and represent my first efforts in this direction. After embarking on these cases I made attempts in three others: of these attempts one was a failure, and the other two were inconclusive. In two of these last three cases, however, only a single experiment was made.

(1) The first case is that of a widow of 84, who still has the use of all her faculties. She may be called Mrs. Bennett. She is a deeply religious woman, and absolutely sincere and truthful. As you will see, she is suggestible to an extraordinary degree. I visited her last June year (1911), when she was beginning to get over an attack of bronchitis, and found her in bed, very weak and, as she said, unable to sleep properly. She seemed to be breaking up, and I thought—as did those about her—that she could not last long; in fact, a few days after this I left orders that if there were any change for the worse I was to be summoned at once at any hour of the day or night—so serious did her condition seem to be. While we talked her face was suddenly drawn with pain, and when I asked her where the pain was, she indicated the right lumbar region, saying that some pain there was constant, and that she had several severe spasms each day. It afterwards appeared that she had some renal trouble, not, however, of a serious nature. When she told me of the pain I said something to this effect:—"Well, we must drive it away. It has been discovered that your inmost self has extraordinary power over the body, and can tell the pain to go. We will talk to this inmost self, and then I think you'll have no pain. Do you believe me?" She is very trustful, and she answered,

<sup>1</sup>This paper was read at a meeting of the Society on July 8th, 1912.

"Yes, I do." I then placed my hand under her back, on the seat of the pain, and repeated over and over again very solemnly and with strong concentration of thought and will for perhaps two minutes, "This pain is to go away, and not come back for weeks." The phrase was sometimes varied slightly, but the meaning was always the same. When I stopped she said with great delight that the pain was quite gone. It was then 3 o'clock in the afternoon, and I said, "Now you are to go to sleep. Arrange yourself comfortably, and shut your eyes." She did this, and I repeated for some two minutes, "Go to sleep, and wake for your tea at 6 o'clock, and sleep well to-night. Sleep, sleep, sleep." In about half a minute her fingers began to twitch, and I think she was asleep in about a minute. I then left her, and told her people downstairs that she was not to be disturbed, and would wake at 6 o'clock. She woke at five minutes to 6.0, and slept well through most of the night. In about a fortnight she had recovered from the bronchitis, and though still weak was downstairs. During this fortnight she was several times sent to sleep in the daytime by suggestion, and the injunction to sleep well at night was repeated at every visit, *i.e.* every three or four days. She continued to have good nights, and the lumbar pain did not return for three weeks. Soon after she came downstairs, however, she complained of another pain which (as she said) gave her much discomfort, and made her feel wretched—a pain which, judging from its position, was no doubt caused by indigestion. I said, "Oh, that's a small matter; we've sent away the first pain, and we'll send off this one too." I laid my hand on the front part of her apron-band, and the injunction this time took the form:—"This pain is to go, and not come back at all; and you are to digest your food properly." In about half a minute the pain was completely gone, and her relief was evident from her manner. As a reminder to the subliminal self, she also now began to wear a tape tied round the waist next the skin. How long she wore it I do not know, but I do not recall that she mentioned to me further serious pain from indigestion until three weeks ago.

About three weeks from the first-mentioned visit the lumbar pain returned; as before, she had the same constant dull pain with occasional spasms. It was banished in the same manner as at first, but I abstained from mentioning any definite period

for its exile. She had now perfect confidence in the treatment, and after the success of the previous experiments it seemed undesirable to risk any failure even in a point of detail. Moreover, being as much a novice in the matter as my patient, I had no idea how long the effects of such suggestion might be expected to last. The pain did, in fact, return at the end of a week, but was again immediately dismissed, and, I think, told to be gone altogether.

Hitherto I had made no attempt to explain the *modus operandi* to the patient, beyond the statement about the inmost self already mentioned. But I now remembered that an obstinate ancestor, who would insist on proclaiming what he believed to be the truth, had been burned at the stake at Smithfield, and it seemed about time to put matters, so far as might be, on a scientific basis, lest I myself be burned on the village green, if only in effigy, as a witch and dabbler in black arts. This fear, I may say in parenthesis, was not altogether groundless; for though the patients have blessed me and the villagers take it all quietly, and are far from imagining that the Prince of Darkness has any finger in the business, there are others whose attitude recalls the days of Matthew Hopkins and Co., and also King Knut's little adventure with the incoming tide.

However—to get back to my story—I now gave to Mrs. Bennett such an explanation as she could receive of the subliminal self (avoiding, of course, the word "subliminal"), and the same explanation was subsequently given to the other two patients. It was shockingly imperfect, but it appears to have been adequate. At the same time I impressed upon them that the beneficial results of such suggestion were as much God's doing as if He had healed them with His own immediate touch.

About this time I went away for my holidays. Before leaving I gave Mrs. Bennett a paper on which were written these words, "You are to sleep through the night every night, and you are to feel no pain. Jesus the great Healer knows, and He will help you." This I told her to read every night when she went to bed. She not only obeyed the instruction but improved upon it; for she made it a habit to go to sleep with the paper in her hand, and, I believe, does so still. The last sentence on the paper took strong possession of her, and

her frequent subsequent references to it make it certain that from that time she has been relying on *immediate* Divine help no less than on the suggestion treatment. Only three days ago she told me that when the pain in her back came she now uttered a prayer, and the pain at once departed; and she added, "It is because I have faith." It was necessary to mention this, because it is a fact in the case, and may seem to introduce a complication into the operative causes. I must forbear to discuss the point now, and will only observe that, to my own mind, the complication is rather apparent than real.

On my return in the middle of September I found Mrs. B. extraordinarily well, though hot weather does not suit her; she seemed to have taken a new lease of life. She had slept well, and been free from pain. This happy condition continued for the rest of the year. She had occasional returns of the lumbar pain, which suggestion was always able to remove at once. Indeed, my mere presence seemed to produce some beneficial physical change; she said more than once that the sight of me at the door made her feel stronger and "as light as a feather." In January she caught a rather bad cold in the head, which pulled her down a good deal, and my note of Jan. 20—when I had not seen her for more than a week, probably having had a cold myself—states that she appeared much weaker than I had ever known her; her face was thin and worn, and the wrinkles were much deeper and very noticeable. She was lethargic and deeply depressed, and seemed to be more certainly breaking up than in the previous June. I think she must have been suffering pain, though there is no record of it, for my note says that orders were given that she was to continue always sleeping well and to feel no pain. On the 22nd—two days after—there was a positively amazing change. She was looking ten years younger; her face was filled out to plumpness, and she was extraordinarily lively and talkative, and oddly excited at her improved condition, which dominated all her thoughts. On Jan. 26—four days later—she had fallen back to a more normal condition, and had a new pain near one of the shoulder blades. This was immediately relieved. She was continuing to sleep well.

On Feb. 7—twelve days later (I had, of course, seen her in the interval, for my practice was to visit her at least twice

a week)—she was still having good nights and looking well. At this visit she had a swelling on the upper part of the abdomen, about the level of the hip on the right side. It was plainly to be felt through her clothes, and appeared to be about the size of a duck's egg. She had had it for over a week, and it was attended by a dull pain—due, as I supposed, to the renal trouble. I laid my hand on the swelling, and for about a minute, or a minute and a half, repeated a sentence to the effect that both pain and swelling were to disappear. The pain departed at once, and the swelling had disappeared by mid-day next day, and neither pain nor swelling have reappeared. I left her after repeating the injunction to sleep well.

On Feb. 13 she had a cold, but was otherwise well and free from pain. She said, however, that though warmly clothed she felt cold in the middle of the back, as though cold water were trickling over it. I laid my hand on the place, and said it was to feel warm. In about two minutes she said it was warm, and that she felt the warmth tingling through to the front of her body, indicating a spot about the level of the heart.

Three weeks later, on March 7, she was suffering, and had been for two or three days, from the original lumbar pain. It was banished in about two minutes.

The history of the case in the interval between this date and June 18, during which I saw her at least once a week, has no special features. Occasional pains in the lumbar region—never acute—and pains from indigestion were successfully treated. As is, I suppose, natural, considering her age, her general strength varied a good deal from time to time.

On June 18 she was lying on the sofa, as she had been doing for two or three days, and was very weak. The hand-grip was feeble, and she was dull and listless, and disinclined to talk. For several days she had been suffering severely from indigestion, and the stomach was much and quite conspicuously swollen. She told me she could not make her gown or petticoats meet at the waist. There was considerable pain, and the body was so tender that she could not bear the slightest pressure. I laid my hand lightly on the waist-band of her apron, and both pain and swelling were bidden to disappear; that same night there was no trace left of either. Six days

after I found her very well, alert, talkative, and she had resumed her habit of strolling in and out of her neighbour's cottage. She looked much better, and the hand-grip was unusually strong.

This brings the case up to date, and only one remark need be added. Since pain is nature's alarm-bell, there must be cases in which to banish the pain without removing the cause would possibly be unwise and even dangerous. In this case the indigestion was banished as well as the pain. With regard to the renal trouble, I more than once begged her earnestly to let me summon her doctor, but she persistently refused.

(2) The next case can be told very briefly. It is that of a widow of 93, whom we will call Mrs. Barton. She is of a lively, whimsical temperament; her intelligence is still alert, and she has full use of all her senses. Towards the end of January of this year she had a fall and hurt her shoulder, and naturally was put to bed. When I saw her on Jan. 29 she was very weak, and, considering her age, seemed little likely to get up again, though, as her doctor tells me, she was certainly in no immediate danger. There was no definite malady, but she was—as she put it—"full of aches and pains all over"; she could not lie comfortably even on her feather bed, and could not sleep. At night her mind wandered, and she would wake from her broken slumbers and cry out. A continuance of this lack of sleep could, of course, only end in one way. Her daughter, Mrs. C., lived in the adjoining cottage, but now slept in a second bed in her mother's room. I said Mrs. Barton was to have no aches and pains, but feel comfortable in bed and sleep well through every night. Two days later I found she had slept well, and was quite comfortable and had less pain. The change in her condition at night was so great that her daughter told me she was wondering whether she need continue to sleep with her mother, and in answer to repeated questions she assured me that she could not doubt that this sudden and remarkable improvement—dating, as it did, from my visit—was due to the suggestion treatment. The suggestions were repeated at this visit. After this date I visited her about once a week, repeating the suggestions on each occasion. The improvement continued steadily, and all her pains had disappeared a fortnight or so after the first suggestion, and she took to calling me her doctor. After

remaining in bed about four months, she is now walking about and sitting out of doors. She, too, seems to have taken a new lease of life.

(3) The third case is that of an old man of 85, who has now passed away, and who was suffering from senile gangrene in the left foot. It will perhaps be best to begin the account of it by reading a brief *résumé* of the case, which has been kindly furnished to me by Mr. Gurth Eager, who attended him. It runs as follows:—

"RÉSUMÉ OF CASE OF SENILE GANGRENE: WILLIAM REED, AET. 85.

HERTFORD,  
June, 1912.

Patient first seen early in Jan., 1912, with acutely spreading moist gangrene involving big toe. When seen on Jan. 28 the gangrene had spread to dorsum and heel. Pain during this period had been acute, patient crying out and having no sleep,—odour very offensive. Relief obtained only by fairly large and repeated doses of Liq. Opii Sed. (opium), sufficient to place him deeply under its influence. Since Jan. 26 practically no pain, very good nights, gangrene spreading with uniform rapidity. By March 1, whole foot involved, but still no pain, patient sitting on bedside and smoking, with foot resting on the ground. Sleeping very well. Gradually got weaker, and died on May 12. The pain during whole illness was very marked, except for the opium, until Jan. 26, after which date the drug was stopped, the patient complaining of no pain, except on two occasions, from thence till death. It was undoubtedly a case where pain was a marked symptom until Mr. Bayfield saw him for the first time on Jan. 26, when the patient passed into comparative comfort and remained in that condition to the end.

It is my conscientious opinion that the relief of pain was due to Mr. Bayfield's influence, which, I should like to point out, was exercised for 10 weeks. From the condition of the patient I do not consider it possible for the sudden cessation of pain to have been due to his toxæmic state.

(Signed) GURTH EAGER."

I should explain that the last sentence means that the wound was septic, but the poisoning of the blood, though it was the cause of the excessive pain (unusual in such cases), was not so severe as to account for a cessation of it.

Reed was an intelligent man, of strong character, and before this illness given to being overbearing and impatient. On Jan. 26 I heard in the morning that he was ill, and went to see him in the afternoon. Before I got to the cottage no thought

of employing suggestion in so serious a case entered my mind, but when he told me that he suffered, both in the foot and the leg as far as the hip, acute pains which drove him to distraction, and that the doctor had been compelled to give him opium, I obeyed a sudden impulse to make an experiment. It seemed such a horrible thing that this poor old man should have to spend the few months of life that remained to him with no alternative but either to suffer a long-drawn agony or be continually stupefied by a drug. I told him I had driven away Mrs. Bennett's pains, and that if he would believe in the method—of which I gave him a brief explanation—probably his pains also would disappear. I then laid my hand on the shin of the affected leg, and said, he muttering the words after me, "You are to feel no pain in foot or leg, and you are to sleep well through every night. The gangrene is to get better; it is not to spread." This last order I suspected to be folly while I uttered it, but was not quite sure. Anyhow, the order seemed likely to stimulate the old man's interest, and so it was given. The same day I wrote to Mr. Eager—with whom I was not then acquainted—and asked if I might talk to him about the case. He kindly called on the 28th, having visited Reed and examined his foot that same morning, and we discussed the matter. Mr. Eager is much interested in hypnotic and suggestion treatment—though he practises neither—and after explaining the nature of the disease, which is such that cure or arrest is impossible, he encouraged me to go on with the attempt to remove the pain and induce sleep.

On the 29th—the third day after the first experiment—I visited Reed, and learned that he had slept well and had had no pain since the 26th. The treatment was renewed every two or three days. On Feb. 7—twelve days after the first experiment—the leg was still free from pain, and he felt "nothing to call pain" (as he put it) in the foot. He was also sleeping well through the night. Up to the 26th his nights had been very restless, and the change from that date was so marked that both he and his niece, Mrs. D., a woman of mature years, who was nursing him, had no hesitation in ascribing it to the new treatment. He solemnly blessed me for it.

He was at this time in the habit of getting up every day, so that it was with some surprise that I found him in bed at noon on Feb. 13. He had slept well till the previous night,

when he had been very restless, though not from pain. He had for the last two days suffered an intolerable thirst, and Mrs. D. was giving him oranges and barley water to assuage it. The usual orders were repeated, with the addition that the thirst was to disappear. All the orders were obeyed, the thirst disappearing in a few hours. He felt drowsy at tea-time, and went to bed and slept well and quietly through the whole night, with one brief interval of waking. When seen next day he was much livelier than usual.

A frequent renewal of the suggestions seemed to be necessary in this case. On March 4 (owing partly to absence from home and partly to a severe cold, which seemed to preclude cycling a mile in heavy rain) I had not seen him for five days, when a message reached me saying he was in great pain. I went immediately, and found he had been very restless on the two previous nights, suffering much pain both in foot and leg. He appeared lethargic and weaker. The usual orders were repeated, with the result (to quote Mrs. D.) that he slept through the night "like a baby." The poor woman, who was herself almost worn out with her own need of sleep, expressed herself as amazed at the suddenness of the change. There was no return of pain, but the second night after this he slept only fairly, being troubled by the foot feeling hot. He looked worn and older, and the face was thinner, sallow, and much puckered with wrinkles. He was told to go to sleep every night at 10 o'clock, and the foot was bidden to keep cool. That night he went to sleep punctually at 10 o'clock, and though somewhat restless, slept satisfactorily; the foot was without pain, or even discomfort. On the third day, a Saturday, he was looking extraordinarily well; the face was rosy and plump, with all the new wrinkles smoothed out. He had slept all night from 10.30 on the Thursday, and most of the day on Friday, so that it was not surprising that he did not sleep through the Friday night, during which he woke several times and smoked a pipe. There had been no pain, but some discomfort in the heel.

It is unnecessary to trouble you with further details. With the exception of one attack, he continued without pain to the end, and that attack—like the former one—coincided with another interval when, being confined to the house with a severe cold, I had not seen him for about a week. The

suggestions were renewed with success. He gradually became weaker and weaker, and the pulse—owing, as I understand, to the increasing potency of the poison in the blood—rose to over 100. Four attempts were made on different days to lower the pulse by suggestion, but they were unsuccessful. Perhaps they were bound to be. He was conscious almost to the end, and could hear and understand me when I prayed, but for the last week or so his will power seemed too feeble to allow suggestion to be effective, and no suggestions were made. He passed away peacefully on May 12, eleven weeks after the first experiment, having been free from pain all the time, except on the two occasions mentioned, when no suggestion had been made for about a week. This period of tranquil respite he made use of—effective use, as I believe—to prepare himself for his passing, which he knew could not be long delayed. A neighbour tells me that they had reason to believe that the strange success of the new treatment had counted for much in the change which came over his character during the illness.

After these experiences, it seems impossible to resist the conclusion that the operating cause in the banishment of pain and induction of sleep in each case was, in fact, the simple non-hypnotic suggestion treatment employed—the suggestions being followed on several occasions, as you will remember, either immediately or almost immediately by the appropriate result. I have no reason to suppose that I have any hypnotic power whatever, and since that power is in some cases apparently unnecessary for the relief of pain, it would follow that similar success might be expected to attend the efforts of almost any one in whom the patient had confidence. Prophets, as we know, are as a rule without prestige in their own household, and domestic experiments in the family circle might be disappointing, but—to say nothing of medical men, who (as those of them present will testify) are employing the method in steadily increasing numbers—a wide field is certainly opened for the parish priest. In the country, at any rate, he would probably be able to find the time necessary for the frequent visits which the parish doctor could hardly be expected to make for such a purpose. And the clergy surely need have no scruple in regarding such services as part of their work, if they will only recall how much time and interest was expended in the healing of bodily disease by their Divine Master.

## NOTE.

Since the foregoing paper was read I have induced sleep in another case—a woman (aged about 45) who was very seriously ill, and whose recovery was being retarded by sleepless and restless nights. She was bidden to go to sleep every night at 10.0, and at that hour she would suddenly feel very drowsy and presently fall into sound sleep. After two suggestions on successive days she continued to sleep properly without suggestion.

## THE CASE OF EDITH BALLARD.

Of the following case of a sudden cure of functional disorders, sensational accounts appeared in the newspapers at the time. We print it here because the psychological factors leading to the cure were manifested in an unusually definite form, which probably added to their healing efficacy. The case may be compared with one recorded by Mr. Fryer in the *Journal* (Vol. XII., pp. 184-188) where a somewhat similar hallucination had a healing effect on the patient.

The following account was received from Mr. Charles Higgs, who wrote to us on behalf of the Rev. H. Kilner Woodward, of Gillingham, Kent:

Batchelor Farm, Gillingham Green,  
Gillingham, Kent, Nov. 10 [1911].

I desire to bring to your notice a case which will doubtless be of interest to you and your Society. The subject, Edith Ballard, age about twenty-five, of 52 King Edward Road, Gillingham, has for the last five years been a completely bedridden invalid, suffering from spinal complaint, asthma and fits. A few days ago she declares that while she slept she saw a vision, or rather a very bright light, and heard a voice saying, "Arise and walk." She was then informed that she should have various manifestations as a reward for her unflinching faith during her hours of pain. She was told that during five days she should walk at certain periods, viz. 6.0, 9.0 a.m. and p.m. This she has done, the last manifestation being at 9.0 p.m. yesterday. She is now to have rest for five days, after which there are to be further manifestations. The following [account of the manifestations] may be interesting. About two minutes before the given time she puts down whatever she may have in her hands, and prepares herself. Her shoulders then begin to twitch, and later she raises her back from the bed perfectly

stiff to the hips. Her eyes roll upwards, and she raises her right hand above her head. In this position she gets out of bed and walks three times round it. When she has done this, she crosses her hands on her breast, bows slightly and returns to bed. While she is in this state she is quite unconscious. As soon as she recovers from these trances she is quite exhausted and her limbs rigid. I do not know whether the coming manifestations are of the same or a different order. In any case it would seem to be just such an event as would claim your attention, and admission to the house is perfectly easy. In fact the room has been crowded at the various manifestations, and it is becoming a topic of local talk. The ultimate result is to be, so she declares, her complete cure.

CHARLES HIGGS.

The period of rest mentioned in this letter lasted until November 15, 1911. On November 21, 1911, Mr. Higgs wrote to us to say that the manifestations were again taking place, and on November 23 Miss Verrall went to Gillingham to see Edith Ballard and to make further enquiries.

Miss Verrall's report is as follows:

*November 24, 1911.*

On Thursday, Nov. 23, 1911, I went down to Gillingham. I went to Mr. Woodward's house, and he told me what he knew of Edith Ballard. He had had no personal knowledge of her except during the last year or two. During that time he had visited her regularly. Last summer her health had become worse: so much so that he had hardly expected to find her alive after his summer holiday. She hardly ever spoke, and lay in bed quite still and rigid.

About 3 o'clock in the afternoon I went with Mr. Woodward to Mrs. Ballard's house.

Edith Ballard read out to me the following statement (supplemented by answers to a few questions I put); the statement had been written by herself.

On Thursday night (Nov. 2, 1911), she said, she saw a light and heard a voice. (I could not make out clearly from her account whether she was asleep or awake at the time. She spoke of being asleep, but objected to the word 'dream' in connection with her experience.) The voice said: "To-morrow is Friday, and you will pass through a fire, and when you have lain here five years you will arise from this bed, for your time is not yet."

On Friday (Nov. 3, 1911) she lay 'in a fit' for twenty hours.

On Sunday, Nov. 5, 1911, she was awakened at about 5.45 by a voice which said to her: "Edie, you have borne your sufferings with great patience; and through the temptations and weariness which you have passed you have kept faith. Now I want you at the sixth hour to walk round this bed three times, also at the ninth

hour in the morning, and the same at night, and I will guide you with my eye. Do this for five days, and one day will count for one year, and when the five days are passed those will be the five years that you have lain here. The day after you will pass through another fire, and you will be healed, for your time is not yet."

A few minutes after this, at 6 o'clock, she saw a bright light like a moon above her head. The light spread and came downwards until it reached the ground on either side of her. She then felt as though she were lifted out of the bed and her hand were drawn up above her head and clasped by another hand. After that she was not conscious of anything more until she found herself again on the bed.

Mrs. Ballard told me that she was in the room on Sunday morning at 6 o'clock, and was astonished and terrified to see her daughter get suddenly out of bed and walk. She thought that "her time was come," and followed her round the bed, ready to catch her if she dropped. The girl walked round the bed three times and then got into bed again. She took no notice of her mother whilst she was walking. After returning to bed, she told her of the 'vision.'

In accordance with what the voice had told her, Edith Ballard walked at the appointed hours for five days (Sunday, Nov. 5 to Thursday, Nov. 9). After the last manifestation (9 p.m. on Thursday) she received an intimation (again by a voice, as I understood) that she should walk once more, because there were several people outside who had not been able to see her. The people were brought in, and she walked again.

On Friday morning, Nov. 10, she also walked twice; after the second time she went into a fit which lasted nine hours. During Friday night she heard the voice again, telling her to remain in bed for a few days and then to walk for fifteen days more. She began walking again on Wednesday, Nov. 15, 1911; the fifteen days will be up on Nov. 29, 1911. After that she says that she has been told she will be able to walk whenever she pleases. She declares that now she can only walk at the stated times. I noticed during my interview with her that she several times moved her legs under the bedclothes.

At a few minutes before 6 p.m. I went to the house again. We were shown into Edith Ballard's room, in which a considerable number of people were assembled. At 6 o'clock she folded her hands across her breast and raised her eyes as though looking at something above her and to her left. She then raised herself up in bed. I was struck by the complete absence of effort with which she appeared to do this. She was rigid from the waist upwards, and her arms being folded, she could not use them in any way. Her legs remained stretched straight out. When she had got into a sitting position, she pulled her legs up out of the bedclothes and stood by the side of the bed, then she raised her right hand above her head as though holding something; her left hand was pressed against her left hip. She walked round the foot of the bed and

back again three times. The space between the bed and the people standing round was very narrow, but she never hesitated or struck against anything, although her eyes were all the time turned upwards and, so far as I could see, quite fixed. When she reached the side of the bed after the third perambulation she dropped her right arm along her side and her head drooped forward. She then lay down on the bed, stretched straight out, and crossed her hands on her breast again. Her mother drew up the bedclothes over her. She then blinked her eyes and returned to a normal condition. I had no opportunity of testing her own statement that she was unconscious during the walking.

H. DE G. VERRALL.

In the following March we were able to obtain a report of the case from a medical point of view by the doctor who has attended Edith Ballard for the last three years. At his own request his name, which was given to us, is withheld. He wrote :

*March 24th, 1912.*

This case, which has aroused considerable interest lately, has been under my care for a little over three years; I now have much pleasure in giving a short account of her life history, and also my opinion as to the nature of her ailment, and its progress up to the present time.

Miss Ballard was born 24 years ago last August 1st, and during her infancy was, her mother informs me, subject to fits. Her mother describes them as not convulsions, but very slight fits, which only lasted for a brief period of time; she has always suffered from torticollis, the right sterno-mastoid muscle being very rigid and contracted. As a child she was never strong, always weakly and delicate, and never able to attend school regularly, being continually, her mother informs me, having to be excused from attendance by her medical adviser. At about the age of 17 years she developed severe pain in the side; she describes it as very severe, and in the ovarian (right) region; she then developed what was considered to be pleurisy and symptoms of pulmonary tuberculosis. For this she lived out of doors as much as possible, until, about the age of 19 years, severe vomiting and obstinate constipation set in which compelled her to take to her bed. This weakened her to such a considerable extent that she was unable to get up, and it was after remaining in bed for about two years, when she would be about 21 years old, that they applied to the parish for relief, and I was called in to treat her, and have been in attendance ever since.

Her condition, when I first saw her, was one of extreme debility, intense anaemia, great wasting, and practically no use in her lower limbs. This went on getting worse and worse in spite of all treatment, and when she was about 22, or a little over two years ago, severe convulsive seizures set in, accompanied at times with violent

tremors. These would last sometimes for hours together, and were very painful to witness, the body and limbs being twisted in all sorts of curious positions. Her lower limbs would become very rigid, and her mother had to pad the insides of her knees to prevent the skin being rubbed off; the slightest touch of her hand, even feeling her pulse, would at times set up these violent tremblings; the constipation and flatulent dyspepsia were also still great troubles with her.

This state of things existed up to the time when, a few months ago, she stated that she heard a voice telling her she was to get up and walk at the sixth and ninth hour, morning and evening; this she carried out to the letter, walking round the bed and then getting back again, and relapsing in the intervals to her former condition. This was to go on for five days. At the end of this time the voice told her she would go through a fire (probably a fit, which she had), then she had to rest a few days longer, and would then be cured, for the voice said her time was not yet. During these walking turns she stated that a light seemed to encircle her and a soft hand lifted her up and guided her round the room, which hand she says she knows was Jesus's hand. These periods, when she temporarily regained the use of her limbs, only took place when the hand of the clock on the mantelpiece pointed to six and nine. (I suggested removing the clock, but this they would not hear of.) It was a loudly ticking clock.

This all happened, I think it would be the end of last November, and since then she has been gradually improving. I saw her yesterday and she was greatly improved in appearance. She has walked a mile or more at a time, and although quite unable to do heavy laborious work, is well able to do light work. She is picking up flesh, colour returning to her cheeks, and much brighter, the only thing that troubles her now being constipation and accompanying flatulent dyspepsia. I may say both her mother and herself are of an intensely religious temperament.

To sum up my opinion of the case, I should say undoubtedly it is one of functional or hysterical paralysis, cured by auto-suggestion or self-hypnotism. The voices and visions I look upon as hallucinations conjured up in her own anaemic brain. I may add, nothing would induce the mother or daughter to allow any psychic influence to be used, as they thought that that would be distinctly interfering with the Divine manifestations, and I had to use considerable persuasion before they would consent for Dr. Forbes Winslow to see her, who very kindly came down and saw her with me. The original pain in the side, vomiting, etc., I look upon as probably all being hysterical in their nature. The case is certainly of very great interest from a psychological point of view. I have never been able to detect any phthisis.

This case presents many points of comparison with that of Dorothy Kerin, recorded in Dr. Edwin Ash's recent book, *Faith and Suggestion*, a review which will appear in the forthcoming Medical Part of *Proceedings*.

# JOURNAL

OF THE

## Society for Psychical Research.

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*NOTICE OF MEETING.*

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## A Private Meeting of the Society

FOR

**MEMBERS AND ASSOCIATES ONLY**

WILL BE HELD IN

**THE COUNCIL CHAMBER,****ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.***On MONDAY, DECEMBER 9th, 1912, at 8.30 p.m.*

WHEN A PAPER WILL BE READ ON

**“Recent Experiments with the Oui-ja Board,”**

BY

**SIR WILLIAM BARRETT, F.R.S.,**

AND

**THE REV. SAVILL HICKS.**

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**N.B.—No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.**

## NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in Black Type.*

*Names of Associates are printed in SMALL CAPITALS.*

- Austin, Charles G.**, I.C.S., 40, Central Hill, Upper Norwood, London, S.E.
- Beaumont, Miss Annette**, 4, Stratford Mansions, South Molton Street, London, W.
- Gurbaxani, Professor H. M.**, M.A., D. J. Sind College, Karachi, Sind, India.
- Harding, Wyndham**, 19, Bishopsgate, London, E.C.
- Kingscote, Mrs.**, 4, Southwick Crescent, London, W.
- Reinhardt, C. E.**, L.S.A., M.D.(Brux.), 83a, Chester Square, London, S.W.
- BOSANQUET, Miss THEODORA**, 10, Lawrence Street, Cheyne Walk, London, S.W.
- BOULDING, R. S. H.**, Sunnymead, 15, Turney Road, Dulwich, London, S.E.
- CLARKSON, Mrs. ST. JOHN**, Belcombe Farm House, Bradford-on-Avon.
- CLOVER, MARTIN**, M.R.C.S., L.R.C.P., Bay House, Veryan, Gram-pound Road, Cornwall.
- GABB, F. BAKER**, The Willows, Abergavenny.
- GIBBES, C. S.**, Mojaiskaia oolitsa, No. 1, St. Petersburg, Russia.
- GOLEJEWSKI, LIEUT.-COLONEL N.**, 2, Lansdowne Road, Holland Park, London, W.
- GOLEJEWSKI, MADAME**, 2, Lansdowne Road, Holland Park, London, W.
- HOWARD, MISS MARIAN**, Dobroyd, Westgate Avenue, Bolton, Lancs.
- HUTCHISON, MRS. W. B.**, 6, Rücknitzstrasse, Dresden, Germany.
- IBBOTSON, MISS RUTH**, 27, Psalter Lane, Sheffield.
- NEWTON, HEBER**, Oamaru, New Zealand.
- PASS, H. DE**, 7E, Grove End Road, London, N.W.
- POU, EDWARD W.**, House of Representatives, Washington, D.C., U.S.A.
- REDGROVE, H. STANLEY**, 138, Tottenham Court Road, London, W.
- ROBOTHAM, C. E.**, 12, Clapham Mansions, Clapham, London, S.W.
- SMITH, E. T.**, 2, Lausanne Road, Hornsey, London, N.
- STRODE, MISS E. L. C.**, 7, Stafford Terrace, Kensington, London, W.
- THOMSON, MRS. LESLIE**, 1, Hornton Street, Kensington, London, W.

THORP, RICHARD, Colenso Hill, Napier, New Zealand.

ULMAN, MRS. JACOB A., Brooklandville, Baltimore County, Md., U.S.A.

WILKINSON, SIDNEY, M.R.C.S., L.R.C.P., 4, Hamilton Square, Birkenhead.

WILLIAMS, HARRY L., 541, Wood Street, Pittsburg, Pa., U.S.A.

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### MEETING OF THE COUNCIL.

THE 117th Meeting of the Council was held at 20 Hanover Square, London, W., on Friday, November 8th, 1912, at 6 p.m., SIR WILLIAM CROOKES in the chair. There were also present: Mr. W. W. Baggally, the Rev. M. A. Bayfield, Sir Lawrence J. Jones, Bart., Dr. T. W. Mitchell, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Mr. H. Arthur Smith, Mrs. A. W. Verrall, and Dr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Six new Members and twenty-three new Associates were elected. Their names and addresses are given above.

The monthly accounts for July-September and October, 1912, were presented and taken as read.

The foundation of a Richard Hodgson Memorial at Harvard University was announced to the Council, who passed a resolution recording the great satisfaction with which they heard the news, and decided to contribute the sum of five hundred dollars to the fund. Particulars of the Memorial are printed below.

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### PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 41st Private Meeting of the Society for Members and Associates only was held in the Council Chamber at 20 Hanover Square, London, W., on Friday, November 8th, 1912, at 4 p.m.; SIR WILLIAM CROOKES in the chair.

MRS. HENRY SIDGWICK read a paper on "Dr. Maxwell's Criticism of Cross-correspondences and the Experimental Method," which will be published in a future Part of *Proceedings*.

**RICHARD HODGSON MEMORIAL AT HARVARD  
UNIVERSITY.**

It gives us great satisfaction and pleasure to be able to announce to members of the Society the foundation of a Memorial to Richard Hodgson at Harvard University. The letter printed below explains the circumstances of the case, and we have since learnt that the gift of the fund has been formally accepted by a vote of the President and Fellows of Harvard College at a meeting held in August, 1912.

This is the first time in our history that the work of the Society can be said to have been formally recognised by a University of the first rank, and the Council have determined to mark their sense of the occasion by a donation of five hundred dollars to the Fund.

Any further contributions, from members of the Society or others, will be gladly received, and should be sent to

HENRY JAMES, Esq., Jr.,  
84 State Street,  
Boston, Mass., U.S.A.

84 STATE ST., BOSTON. *June 19, 1912.*

TO THE PRESIDENT AND FELLOWS OF HARVARD COLLEGE,  
50 State Street, Boston, Massachusetts.

GENTLEMEN,

On behalf of the contributors, whose names and addresses and individual gifts are listed below, I transmit checks amounting to \$10,000.00, which total sum they hereby give to the President and Fellows of Harvard College in their corporate capacity, and their successors in that capacity, to be held for the purposes herein stated.

The contributors desire that this gift shall commemorate the life and work of Richard Hodgson, M.A., LL.D. (Melbourne), M.A. (Cambridge), who was born in Melbourne, Australia, in 1855, and who served as Secretary of the American Society for Psychical Research and of the American Branch of the English Society for Psychical Research successively from 1887 until his death in Boston in 1905, devoting throughout those years a generous character and rare abilities to the investigation and study of phenomena which purported to furnish evidence of human immortality. They realise

that enquiries of the kind with which Richard Hodgson's work in psychical research especially identified him may from time to time be most profitably pursued in ways not now predictable, and they desire to establish a fund for the encouragement of such work that may be broadly administered and that shall thus become a fitting and permanent tribute to his memory.

Accordingly the contributors direct that the fund shall be known as the Richard Hodgson Memorial Fund, and that, subject only to the provisions for permitting accumulations hereinafter named, the income shall be expended in the sole discretion of the President and Fellows in any manner designed to encourage the investigation and study of mental or physical phenomena, the origin or expression of which appears to be independent of the ordinary sensory channels.

The contributors further direct that one third, but not more, of the annual income of the fund and of all additions thereto, may from time to time be added to the principal in the discretion of the President and Fellows. Nothing herein shall be construed to require the expenditure of income annually.

It is the hope of the contributors, this statement of which shall not limit or restrict the discretion of the President and Fellows, that a preference will be given in the expenditure of income to the endowment of investigation and research as distinguished from lectureships, and that, unless and until the fund reaches such proportions that its income is sufficient to justify the permanent appointment of an instructor or investigator, the income will be accumulated for such reasonable periods as shall be necessary to make possible its expenditure in amounts adequate for important uses.

The contributors, for whom I thus transmit the amount above-named, are the following:

Mrs. William G. (Annie B.) Webb

(c/o L. C. Kimball, 35 Congress Street, Boston) \$5,000 00

Mrs. Richard FitzHugh (Catherine TenEyck) Ledyard

(Cazenovia, New York) - - - - - 1,100 00

Interest on gifts of Mrs. Webb and Mrs. Ledyard

which have been on special deposit for some

months - - - - - 179 50

Mr. and Mrs. Thomas Sergeant Perry } . . . . . 200 00

Miss Margaret Perry } . . . . . 10 00

Miss Edith Perry } . . . . . 10 00

(312 Marlborough Street, Boston)

Miss Theodate Pope	- - - -	\$100 00
(Hillstead, Farmington, Conn.)	- - - -	
Henry James, Jr.	- - - -	20 00
(84 State Street, Boston)	- - - -	
Mrs. David P. (Clara B.) Kimball	- - - -	
(48 Commonwealth Avenue, Boston)	- - - -	3,380 50
		<hr/>
		\$10,000 00

I am,

Respectfully yours,

HENRY JAMES, JR.

## NOTES ON "PROCEEDINGS," PART LXV.

BY F. C. CONSTABLE.

### I.

#### DR. MAXWELL AND "PANOPTICON."

I CANNOT help thinking that in considering the 'panopticon' and 'volatile ferrum' case of Mrs. Verrall<sup>1</sup> Dr. Maxwell has departed from his own strict form of scientific reasoning.

When we consider the evidence, it is a matter of sheer indifference what 'panopticon' and 'volatile ferrum' mean. They are mere *signs*. The real point is that, before Mrs. Verrall knew of any attempt being made in America at communication, she, by certain *signs* given her through automatic writing, assumed she had received a message which meant that "the seeing of a sphere effected a mysterious 'co-reception'" and that she "associated this statement with a spear." There is direct evidence that this was in her mind: there is written record.

In America what was attempted to be communicated was evidently confusion between *spear* and *sphere*. The relation, evidently, between the message received as interpreted by Mrs. Verrall and the message despatched is apparent. There was confusion between spear and sphere in the message despatched;

<sup>1</sup> *Proceedings*, Part LXV., p. 59.

there was a 'co-reception' of spear and sphere in the message received.

There was *coincidence*. Was it *undesigned*? (Cf. *Personality and Telepathy*, p. 204, where I consider the coincidence as, *humanly*, necessarily *undesigned*.) The coincidence may have resulted from chance. But, if Dr. Maxwell so thinks, can he give any like extraordinary *undesigned coincidence*? The coincidence is triple: spear, sphere and the *confusion* between the two, spear and sphere.

The case proves nothing, is not offered as proving anything: the strongest 'psychical' case cannot be offered as proof. It can only be offered as strong evidence *towards* proof.

The case in question is of value only in offering strong evidence. The improbability of 'chance' coincidence appears, to some of us, so strong that the probability of some abnormal means of communication is opened.

## II.

### AN UNSUSPECTED ANSWER TO THE HORACE ODE QUESTION.<sup>1</sup>

CERTAIN difficulties rise in my mind in reading Mr. Piddington's paper, and as these difficulties may probably have troubled others I will state, as succinctly as possible, what they are.

I detail, first, the conclusions arrived at by Mr. Piddington from the scripts in question.

Scripts 136, 171 and 178 (*op. cit.* p. 186). Mr. Piddington finds a connecting link in these scripts in the word 'Gleam.'

Scripts 171, 176 and 178 (*op. cit.* p. 187). Mr. Piddington finds that these scripts are also connected together, the link in this case being made by means of common allusions in all three to the description of the Heavenly Jerusalem in the 21st chapter of *The Revelation of St. John the Divine*.

Scripts 176, 178 and 180 (*op. cit.* p. 189). Mr. Piddington finds a connexion between these scripts and a poem of Myers's entitled *Venice*.

Mr. Piddington then finds 'The object of the reference to *Venice* and the meaning of that Poem.' He finds what he hopes 'will seem to be not only a plausible but a convincing answer.'

<sup>1</sup> *Proceedings*, Part LXV., pp. 174 *et seq.*

This answer is that the *suite* of scripts in question refers to the Horace Ode.

Mr. Piddington considers,—by an evolutionary process,—four links between these scripts: (1) Gleam, (2) The Revelation of St. John, (3) The Poem *Venice*, (4) The Horace Ode.

Now I think I am correct in stating that by this process he assumes to find evidence that Myers disembodied has been attempting to give us evidence of his continuing personality.

My difficulty, then, is this: The links exist because they have been created by Myers himself: this applies to each individual link. It is Myers himself who has chosen the *form* of these links.

What is the *form* of these links?

Recondite symbolisms and disconnected signs which are incomprehensible to the vast majority of human beings and the *very existence* of which would have remained unknown but for the chance existence of a man of Mr. Piddington's herculean powers of labour and almost diabolical nimbleness of wit.

It appears to me that, when all the circumstances of the case are fully considered, these links might, perhaps, be explainable by 'chance coincidence.' But let us admit they owe their existence to Myers. What follows? They owe their existence to Myers as a continuing *intellectual* personality: they result from intellectual operation. Is it not strange, then, that a disembodied intellectual personality, full of desire to prove to us in the flesh that his personality still exists, should deliberately choose so extraordinary a method of proof?

For this method of proof—unless we accept Mr. Piddington as a *Deus ex Machina*—appeals to humanity in general in no way. Those who have read, marked, learned and inwardly digested Mr. Piddington's proof might possibly be counted on one's fingers and toes. If the proof be accepted it is good and useful only for a very, very small number of human beings. The *profunum vulgus* will never accept proof of life after death on the intellectual deductions of a few.

I make no attack on the study of cross-correspondences. But there is danger of too close *refinement*: Dr. Maxwell is laughing at us already. Recondite symbolisms and far-fetched likenesses between 'signs' must be guarded against.

One point more: suppose there were three Piddingtons, not merely one, in the field? And suppose Piddington II. set out to find evidence in the script that 'chance coincidences' account for all the apparently abnormal links, while Piddington III. set out to prove that telepathic communion between the 'subliminals' of the agents explains all? Could they not make out strong cases? Mr. Piddington has confined his attention to the unearthing of evidence in support of Myers's intervention. Is it astonishing, when all the surrounding circumstances are considered, that he finds some evidence? His own summing up of the case (*op. cit.* p. 210) is perhaps not very conclusive.

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## AN EXPERIMENT IN INTERPRETATION.

BY ALICE JOHNSON.

A NUMBER of important and interesting questions are raised in Mr. Constable's comments on the "Horace Ode" case,—too important and too numerous to be dealt with immediately in the *Journal*, but which I hope may be discussed later. Meanwhile it may be worth giving here an account of a specific experiment made with a view to testing the validity of Mr. Piddington's methods of interpretation of the scripts.

In February, 1911, Mr. Bayfield, who has made a very thorough study of all the published reports on Cross-correspondences, sent me a copy of three imitation scripts, containing an imitation Cross-correspondence, composed by himself after the style of the real scripts—*i.e.* with many quotations derived from all sorts of sources, and apparently vague and allusive remarks susceptible of various interpretations. The subject of the Cross-correspondence was Browning's *Pied Piper of Hamelin*.

These sham scripts afterwards appeared in a review by Mr. Bayfield of Mr. Podmore's last book, in *Proceedings* (Vol. XXV., pp. 85-87).

Just before this, Mr. Andrew Lang had uttered some rather severe criticisms of our reports—in particular of Mr. Piddington's—to the general effect that by such methods of interpretation any phrase might be taken to mean anything we liked.

Now there is always this difficulty in regard to the real scripts, that—from the nature of the case—we cannot ask their

ostensible authors whether the interpretation we have put on them is correct. So, when I got Mr. Bayfield's sham scripts, it occurred to me that here was an unusually good opportunity of testing Mr. Piddington's methods,—since we should be able to say for certain whether they had or had not led him to the right conclusions in this particular case.

I therefore made copies of the three sham scripts, adding to each the name of an automatist, as if they had really been produced by her, and sent them to Mr. Piddington, saying:

"I consider this rather an interesting cross-correspondence. See if you can find the references to X. in it; they are not very obvious. Ask Mr. Balfour if you can't find them, and tell me your results without mentioning them to any one else."

It must be explained that "X." was a topic,—which I do not specify, because it has not yet been published,—in which Mr. Piddington and I were very much interested at that time, having found, as we thought, a good many references to it in the scripts of several different automatists. It was a topic which had gone on for a considerable time and had many different subdivisions and ramifications; the supposed references to it included passages from classical, medieval and modern authors, and allusions to works of art, and to history and geography; in fact, the associations with different items of the topic were so numerous and varied that one might have supposed that almost anything could be interpreted as an allusion to it.

I knew for certain that Mr. Bayfield could not have intended to introduce any allusion to the topic X. in his three scripts, because he was entirely ignorant of it. Therefore, if Mr. Piddington had found any allusion to it, this would show that there was something wrong about his methods—if, that is, they had led to a conclusion which could be proved to be incorrect. But in order to test his methods as severely as possible, it was necessary that he should suppose the allusions were there, so that he might make a serious effort to find them.

He was completely taken in by my letter; it never occurred to him that the scripts were not written by the automatists whose names I had attached to them, and he worked hard to find the allusions to X. in them.

After a few days he wrote to say that perhaps he might find them if he knew the sources and context of all the quotations in the scripts; so I sent him elaborate information on these points.

He then noted two coincidences:

(a) One of the sham scripts had the phrase:

"His eyes were green as leeks,"

whereas a real script of Miss Verrall's containing allusions to the topic X had

"Tiger tiger burning bright  
Green eyes in the darkness."

(b) The initials of a person associated with one of the poems quoted more than once in the sham scripts were the same as two of the initials of a person historically connected with the X topic.

But he thought it would be absurd to attach any importance to coincidences so slight as these, and he found nothing that in his view could be counted as allusions to X.

I wrote to him: "Try once more and tell me your final conclusion, and I will then tell you my own view."

He struggled on, feeling—as he afterwards told me—a good deal annoyed at the idea that my ingenuity in discovering the allusions to X. had so far exceeded his own; but he found nothing more.

After he had worked at it for 13 days, I told him the whole story, and my reasons for making the experiment.

I wish to add a few words on the ethics of this experiment. I should think it quite unjustifiable to try such a test with any one but a friend and fellow investigator, and one who was not an automatist. In this case I was actually as much concerned as Mr. Piddington himself, for we had worked together on the same general lines and used the same general methods of interpretation. I applied the test to him because—knowing the facts—I could not apply it to myself. But if he had failed under it,—if, that is, he had found allusions to X. where they did not exist,—it would have been a severe blow to me as well as to him; it would very seriously have shaken my confidence in a great part of our results. Nevertheless, it seemed to me worth while to run the risk.

The fact that Mr. Piddington did not find allusions to X. in a place where there were none is not, of course, by itself positive proof that in other places where he had found them they did actually exist. But the experiment, as far as it goes, does, I think, tend strongly to show that our methods are right; not, that is, that they are always and in every particular right, but that our general principles of interpretation of the scripts are in the main sound.

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#### CASE.

##### P. 284. Impression.

THE following case was sent to us by Mr. H. Arthur Smith, who is well acquainted with the ladies concerned:

Miss Howard writes:

DOBROYD, WESTGATE AVENUE,  
BOLTON, *August 4th [1912].*

On the 29th of April of this year I visited a Mr. G., in the hope of getting into communication with an aunt who had died four years ago.

The sitting was a private one, and took place in the afternoon.

Mr. G. described a spirit whom he perceived to be present, and seemed anxious to establish its identity with my aunt. He asked several questions, which I answered; and he described her appearance, and gave details of her last illness, generally quite correctly. He then asked if I would like to hear her speak, and said quite suddenly, without leading up to any such remark: "She (meaning my aunt) says, 'Oh, poor Lillie, but never mind, she'll soon get over it.'" He asked me who "Lillie" was, and if she was ill. "Lillie" is another aunt, who was at that time on her way from South Africa to England, and from whom we had not heard for some weeks. I knew she was due to arrive in England in ten days' time, but no thought of her had been in my mind for some days previous to this interview.

This remark about "poor Lillie" had no meaning whatever to me, until a fortnight later, when my Aunt Lillie landed in England, and I learned that on the 8th of May, *ten days after* my consultation with Mr. G., she had had a fall on deck, which had shaken and bruised her severely, but from which she recovered with remarkable rapidity.

MARIAN HOWARD.

Miss Howard's sister writes:

DOBROYD, BOLTON, *August 4th, 1912.*

In a letter from my sister written on May 2nd, she recounted to me her experiences at her interview with Mr. G. on May 1st. I could make nothing of the remark about "poor Lillie" at the time, but when I met my aunt at Southampton on the 10th, I was not surprised to see the marks of bruises on her cheek and forehead, which were the results of her accident.

ALICE HOWARD.

The lady who met with the accident writes:

AMBLESIDE, *August 5th, 1912.*

On May 8th of this year, on my voyage from Africa, I had a bad fall on the deck of the "Braemar Castle," then on her way from Madeira to Southampton. I had had no communication with any one in England for some weeks previously, and no one in England knew of my accident until I landed there on May 10th. I recovered from the effects of my fall with remarkable quickness, and have suffered no permanent bad results.

LILLIE ROWE.

On its being pointed out to Miss Alice Howard that her account differed from her sister's as to the date of the interview with Mr. G., she wrote on August 9th, 1912 :

I made a mistake in saying that my sister's interview with Mr. G. took place on May 1st; it was on the afternoon of Monday, April 29th.

We enquired whether the original letter describing the interview had been preserved, but they were not able to find it. In answer to other questions, Miss Marian Howard wrote :

*August 22nd, 1912.*

In relation to my interview with Mr. G., I can truly say that I had not had Aunt Lillie in my mind at all that afternoon. She had never been mentioned, and of course no questions had been asked about her. At the moment when Mr. G. said the words "Poor Lillie," etc., he really appeared to be in a trance, and purported to be seeing my (late) aunt, Miss Jane Rowe. After saying, "She (Miss Rowe) says, 'Poor Lillie,'" he turned to me and said, "Is Lillie ill?" I merely said "No, she is not," and did not say she was on the sea. It *at once* came to my mind that something had

happened to her on the boat, and I thought, "Now I shall wait and see what this means." I quite saw all through the interview that I could easily help Mr. G. by any remark I might make or in an answer to a question, so I tried my best *not* to do so. I was fully aware that I might be taken in. . . .

MARIAN HOWARD.

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### THE CASE OF EDITH BALLARD.

To complete the account of this case, which appeared in the *Journal* for Oct. 1912, p. 308, we print the following letter, addressed to Miss Verrall, from the doctor whose report was there given:

Oct. 14th, 1912.

In reply to your card of the 9th inst. I have recently been attending Miss Ballard's father for an injury. I called to see him on Thursday last. He informed me his daughter was staying at Nottingham for a fortnight in connection with some religious meetings being held there. She has improved sufficiently to enable her to walk two or three miles at a stretch, and ride a bicycle. She is quite able to perform ordinary light household duties, but quite incapable of doing hard work. I should say she has improved as much as she will, and, according to her mother, she is now in just about the same condition as she was previously to her illness, as she has never been what you would call strong.

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### CORRESPONDENCE.

(To the Editor of the *Journal of the Society for Psychical Research.*)

GONVILLE AND CAIUS COLLEGE,  
CAMBRIDGE, Sep. 24, 1912.

In Mrs. Verrall's paper entitled "A Month's Record of Automatisms" (*Proc. S.P.R.* Vol. XXVI., p. 48) an account is given of a veridical statement concerning a comet. The search for a probable normal source for the information given by the table of "a meteoric sign in the east at dawn" was in vain. I write to suggest that in all probability one of the automatists might have had access to the pages of the *Athenaeum* and have there found all the necessary information. In the column headed "Science Gossip" for June 22,

29, July 6, 13, 20, and Aug. 3, 1907, references to Daniel's comet will be found. I quote two only:

July 20: The comet "will probably become visible to the naked eye early next month."

Aug. 3: The comet "is now at its nearest to us . . . throughout next week will be distinctly visible to the naked eye."

The number for Aug. 10th, which might possibly have been in the hands of either automatist immediately before their sitting at 9 p.m. on the 9th (the *Athenæum* reaches Cambridge on Friday), has the following passage: The comet "has been for some nights visible to the naked eye moving in a nearly easterly direction and rising at Greenwich a little before midnight."

If any stress is to be laid on the interpretation of the "meteoric sign" of the script as being Daniel's comet, I think that all the necessary information might have been accessible to the automatists through the *Athenæum*.

However, a more natural interpretation seems to me to be that the meteoric sign refers to the well-known shower of Perseid meteors which comes on the nights Aug. 10, 11. The well-known lines,

"In August two stars shine through heaven  
On nights between nine and eleven,"

must surely have been heard at some time or other by one of the automatists. Here, again, the *Athenæum* of Aug. 3, 1907, supplies a hint: "The Perseid meteors will be most conspicuous about the end of next week," and probably other references to the meteor shower appeared in the daily papers.

This suggested interpretation would explain naturally the date on which the meteoric reference emerged in the script, and would remove any reason to search for any supernormal source.

F. J. M. STRATTON.

The enquiry suggested by Mr. Stratton having been put to the two automatists concerned in the case, they reply as follows:—

It is of course impossible for us at this distance of time to assert positively that we had not in August, 1907, read any notes about the comet in the *Athenæum*. All that can be said is that:—

- (1) There was no copy of the *Athenæum* at 5 Selwyn Gardens, Cambridge, where the table tilting took place.
- (2) Neither of us was in the habit of reading the *Athenæum*, or of frequenting libraries or clubs where it might be found.

- (3) The allusion to the "meteoric sign" did not revive in either of our minds the smallest recollection of anything we had recently read or heard about. We both know vaguely that August is a good month for meteors, but we are not consciously acquainted with the verses which Mr. Stratton quotes.

JOAN RIVIERE.

H. DE G. VERRALL.

Without insisting too much on the evidential value of this case (which must, of course, be judged only as one of the series described in Mrs. Verrall's paper), it may be worth adding that the phrase "meteoric sign" should perhaps be interpreted in accordance with the literary and classical proclivities of the automatists rather than with scientific associations with which they would be less familiar, and from Mrs. Verrall's report there seems no doubt that the phrase "meteoric sign," combined with the Latin phrases tilted out at the same time, suggested to all of them a comet and not meteors. Also "a meteoric sign in the east at dawn" was more appropriate to the comet than to the Perseid meteors seen "on nights between nine and eleven."

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#### OBITUARY.

JOHN R. HOLLOND.

WE regret to announce the loss by death of one of our Vice-Presidents, Mr. John R. Hollond. Mr. Hollond, who has been a Vice-President since 1882, was one of those whose interest in psychical research was aroused—indirectly, if not directly—by Sir William Crookes's investigations in the early seventies. Even before our Society was founded he took an active part in the experiments of some of those who were most largely concerned in starting it, and he was one of its earliest members. He continued afterwards to give valuable assistance to our work in various ways, and in particular by allowing séances to be held at his house. Unfortunately for many years past all active co-operation in psychical research has been prevented by the increasing ill-health which terminated fatally on October 19th last.

JOURNAL  
OF THE  
Society for Psychical Research.

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## THE DIVINING ROD IN GERMANY.

BY COUNT CARL V. KLINCKOWSTROEM, Munich.

WHILE Professor Sir William F. Barrett brought the question of the divining rod as far back as 1897 and 1900 to a remarkable point of evidence, it was generally regarded in Germany as a ridiculous superstition for several years later than this. We owe it to the late Government official, v. Bülow-Bothkamp, that the attention of all Germany was drawn to this matter in the well-known weekly scientific publication *Prometheus*, in December, 1902, the interest in which has not waned since, but rather increased. Numerous more or less objective debates in one technical paper after the other followed the first publication and succeeded in interesting many scientists in the phenomenon. For instance, Privy Councillor George Franzius, formerly Director of the Kiel Dockyard, became an enthusiastic adherent of the dowsing rod, and he it was who first suggested sending the well-known dowser, Mr. v. Uslar, to German South-West Africa for the purpose of finding water. After the flood of bitter controversy had ebbed considerably in 1907, the battle which had up to then been undecided, received a new impetus through the intervention of the Munich physician, Dr. Eduard Aigner, the Secretary of the Monistic Association, and especially known as an antagonist of the so-called healing miracles of Lourdes. Since then (1909) the literature of the divining rod has grown

immensely,<sup>1</sup> and at the present time—with the exception of Prof. Dr. L. Weber in Kiel, its old adversary—the Geological Institute of Surveyors of Berlin and the Berlin well-sinkers are almost the only ones who still oppose it.

The most important event in the recent history of the dowsing wand is the foundation of the *Verband zur Klärung der Wünschelrutenfrage*. In Autumn, 1911, Privy Councillor Franzius had invited a number of gentlemen interested in this question in order to bring them by discussion into more intimate touch with each other. Simultaneous experiments were undertaken in the mines of Hanover under the control of experienced mining officials. The results of these experiments were so convincing that the participants formed themselves into a Society, with Professor Dr.-Ing. Robert Weyrauch at its head. The Society has now more than 350 members, of all nationalities, and has shown its scientific tendency and testified its efficiency in the three pamphlets already published.<sup>2</sup> Two others are shortly going to press. In the first number the points of view are formulated which give the tendency of the Society's work, and which will probably be of interest to the members of the S.P.R., although we on the Continent regard the problem as from a physico-physiological rather than from a psychological standpoint. The introductory lines of the pamphlet are as follows :

The want of any essential clues to the working of the powers which influence the dowser has, up to the present, led to great incertitude in judging of successes, which can be alone removed by systematic investigation and undoubted statistics. But the water-finders themselves often need guidance, so that they may learn clarity of vision free from self-deception, as to their sensations, and thus themselves help towards the elucidation of the question.

<sup>1</sup> See my *Bibliographie der Wünschelrute*, München (O. Schönhuth), 1911, and the first Supplement published in No. 3 of the publications of the Society for Elucidating the Problem of the Divining Rod [Verband zur Klärung der Wünschelrutenfrage], Stuttgart, 1912.

<sup>2</sup> *Schriften des Verbands zur Klärung der Wünschelrutenfrage*, Stuttgart, Verlag Konrad Wittwer, 1912. Heft 1 : "Des Landrats von Uslar Arbeiten mit der Wünschelrute in Südwestafrika." Heft 2 : "Die Versuche mit Rutengängern im Kalibergwerk Riedel bei Hänigsen (Hannover)." Heft 3 : "Bibliographie der Wünschelrute, Nachträge"; and, "Der Begriff des Erfolges bei Arbeiten mit der Wünschelrute," by Prof. Weyrauch.

In order to bring lucidity and system into the explanations of the phenomena, which have hitherto been tried from the most contradictory points of view, the members in the above-mentioned congress united themselves in founding the Society. The following gentlemen form the working committee: Dr. med. Ed. Aigner (Munich), Dr. F. Behme, Judge of the Common Court (Hanover), Privy Councillor G. Franzius (Kiel), and Prof. Dr.-Ing. R. Weyrauch (Stuttgart). The last-named gentleman, Professor of Hydraulics at the Technical University of Stuttgart, accepted the presidency. All enquiries and subscriptions should be sent to him.

The yearly subscription is 5 marks until further notice (which will be increased for 1913). Each member will receive a copy of each publication. The chief aims of the Society may be defined as follows:

1. The material collected by the dowsers and other observers is to be submitted to the Central Committee for the necessary control, for undertaking testing experiments and for publishing the same. Further, an Archive will be established in order to make as complete a collection as possible of the literature on the subject. We may hope in time by these means to approach more nearly the explanation of the problem.

2. The Society will endeavour to clear up the much discussed question without bias. The members' subscriptions and other voluntary contributions will serve to defray the costs of publication and necessary expenses (correspondence, literature, etc.) incurred by the central office.

3. Apart from these purely business objects the Society hopes to awaken the interest of scientists for the divining rod, to encourage interchange of news, in order to fathom the still mysterious powers in the phenomena of the dowsing rod which influence the human organism, and gradually to find to which laws of nature these phenomena may be referred.

The experiments hitherto undertaken seem to imply that the human organism, given the individual inclination, possesses the capability of reacting on conditions such as appear to exist in the vicinity of water-currents or certain objects organised chemically and physically in a special manner. There is nothing improbable in the fact that this inclination, as it is revealed in the motion of the rod, should find expression in such a special manner. It is therefore necessary to trace the physical and physiological processes entirely without prejudice, not to find any reason for adopting a sceptical attitude in the inexplicability hitherto of the observed phenomena, but to try to gain wider circles for the ideal and material support

of our efforts. Only in this way can incertitude and mysticism be eliminated from the question of the divining rod, and in time the possibility of replacing the dowser by a physically based apparatus be considered.

I should here make the additional statement, that in the meantime the famous geologist, Privy Councillor Hippolyt Haas, Professor at the Kiel University, has joined the Committee of the Society in place of Dr. Behme.

I think it may interest English readers to learn briefly, on which bases of observation the defenders of the divining rod in Germany chiefly rely;<sup>1</sup> for the successes often quoted by papers as having been attained by water-wizards are not generally usable as scientific proofs, as they are very rarely controlled in a satisfactory manner by experts, and always leave open many questions chiefly appertaining to hydrology. It is for this reason also that no great weight can be laid on the statistics collected by ordinary practical dowsers. Such considerations do not apply to the method such as has been in use during the last few years at the Munich Municipal Waterworks. The chief mechanic, Kurringer, an excellent dowser, is officially employed by the Board of Works to allocate the points of rupture of burst water-pipes, which was till now—in the asphalted streets—only possible by complicated and lengthy excavations. Although there have been non-successes now and then with this method—partly caused by indisposition of the dowser—we must admit that the results obtained in the examination of burst pipes can only be characterised as bewildering. On the occasion of the last congress of the Society of German Gas and Water Experts in Munich in June, 1912, the entire statistics of these experiments have been exhibited by the Director of the Municipal Waterworks in about fifty plans and drawings. This material is to be published almost immediately by the *Verband zur Klärung der Wünschelrutenfrage*. The system of mains and pipes is shown in these plans, the results of the

<sup>1</sup>I may be allowed to mention here especially my article "Die Wünschelrute und ihre Beweise" in the *Zeitschrift des Vereins der Gas- und Wasserfachmänner in Oesterreich-Ungarn*, 1912, Heft 15; and Dr. Aigner's "Der gegenwärtige Stand der Wünschelrutenforschung," in the *Prometheus*, 1912, Nos. 1200 and 1201.

methods of investigation hitherto used (*e.g.* of the phonendoscope, a kind of ear-trumpet) are noted, the statements of the dowser are taken down and a short commentary furnishes a general view of the issue of the researches. We read, *e.g.*: "Bürklein St. 13. Notification: Rushing in all junction-lines heard over 220 metres of the lines of pipes, proving defect of tube. Statements of the dowser: turning of the divining rod at 4·8 metres from the boundary of the house. Discovered result: point of rupture of the pipe 4·8 metres from the boundary of the house." Another example: "Bogen St. 1. Notification: Rushing in the cellar-pipes. Statements of the dowser: action of the divining rod at two points, 1·75 metres and 2·25 metres from the wall of the house. Discovered result: Point of rupture 2·17 metres from the wall of the house." Several interesting cases in the official report of such an investigation have been published first by the *Münchener Neueste Nachrichten*, and then by Dr. Aigner (*loc. cit.*). We give one of these typical cases.

On the ground of the Munich Gasworks crossed by several streets, the surface between the buildings is strewn with gravel. There are no unevenesses. One line of rails is laid. The warm-water supply of the Institute runs parallel to this line at a depth of 1 metre. One day the water reservoir showed continued loss of water. When artificial pressure was brought to bear on the system of pipes, the intensity of the pressure decreased in such a manner, that a defect in the supply appeared indubitable. None of the engineers or other experts knew of any remedy but digging up the ground metre after metre to look for the damage. The dowser, who was called in, while walking over the ground above the pipes, designated two points which were 40 centimetres from each other, and which marked the boundaries of the purlieu of the defect. In the excavating it was discovered that exactly underneath one of the two places indicated by the dowser there was a defective socket, which proved, on further examination, to be the sole cause of the disturbance. This supply has a length of 30 metres. The calculations, according to chance and probability, give a very favourable result for the dowser. Amongst others who were eye-witnesses of the experiments and positive results were the chief engineers of the Institution.

Another case which shows in a manner perfectly free from objection, a notable success of the divining rod, has been communicated by the Municipal Government Surveyor, Goette (Plauen).<sup>1</sup> A dike across the valley had been constructed in Tambach, near Gotha, the working of which had been undertaken by Municipal Government Surveyor, Goette. The reservoir had a loss of 216 litres per second, which pierced through the rock around the abutment of the wall. By aid of continued caulking, which was undertaken systematically by experiments in boring and dyeing, the escape could be diminished to 120 litres per second. But after this every other coign of vantage was wanting. "I stood there helpless and could not advance." A water-finder then came and offered his services. Mr. Goette made a few tests capable of being controlled, and was startled at the correctness of the statements. The man now received the order to settle the unknown leakages with his divining rod, and acting on his directions, a number of bore-holes were sunk. "I can assure you with the utmost certainty that not one of these statements has failed," the reporter asserts. In fact, the entire loss of water was, with the help of the dowser, diminished to between 8 and 10 litres per second.

The subject-matter here given, which could be greatly augmented, may suffice to show readers on the other side of the channel that we in Germany have considerably advanced the problem of the dowsing rod during the last few years. Indeed, we may maintain that the evidence of the facts in question can no longer be doubted, even though the explanation of the phenomena alluded to is still an open question. Still, we do not believe that the fundamental principle of a solution to the problem lies in a supernormal psychical gift of the dowser, but in the physical influence of the soil acting on him. It would take up too much space here now to enter into a theoretically detailed discussion. The literature mentioned offers exhaustive information also on this point.

<sup>1</sup> In the *Journal für Gasbeleuchtung und Wasserversorgung*, München, 1910, No. 39, and 1912, No. 24.

## DOWSING AND UNCONSCIOUS MUSCULAR ACTION.

BY SIR WILLIAM F. BARRETT, F.R.S.

THE accompanying interesting letter to me from Professor Hyslop, the Secretary and Editor of the American Society for Psychical Research, illustrates the need of further investigation on the question of the involuntary and unconscious muscular action which, I have assumed in my papers, gives rise to the sudden twisting of the dowsing rod. It is true,—as will be seen from my Report in *Proceedings*, Vol. XV., pp. 276 *et seq.*, and in subsequent papers in the *Journal*,—that the hypothesis of unconscious muscular action needs to be stretched to almost incredible limits in some cases, and amongst dowsers themselves it is universally discredited. But what other hypothesis can take its place?

NEW YORK, November 9th, 1912.

I had occasion to visit a gentleman whose daughter did automatic writing, for an experiment with her. I learned from him that, owing to scarcity of water in his well, he had been doing some dowsing to find more water. He suggested that I should try it. I had tried it many times in my life, without success. In my youth I had tried it, and the rod turned occasionally, as it did with a regular dowser whom I knew. But I could never satisfy myself that unconscious muscular action, combined with gravity and the peculiar strain on the arms of the rod, were excluded from the cause. But this turning of the rod was so rare (in my case) that the failures loomed high in the estimate of the cases. I had not tried it for years, when this gentleman asked me to see what I could do.

He gave me a maple rod, forked as usual, not witch hazel or peach, and pointed out the ground over which I should go. He carefully concealed from me where he had found water. This, however, I did not learn until after my experiment, because the directions he gave me led me to infer that he had found water near a certain tree. I was firmly convinced that he had given himself away, and that my experiment would be worthless. But I tried it. There was no evidence of water about. The Merrimac River was about six hundred feet away, and his house and yard were on a bluff or slope about thirty feet high. There were no hollows on the ground over which I was to go, and no one would suspect water in one place more than another. . . .

But with a certain tree and its locality firmly in mind as the

spot at which the rod had supposedly indicated the possibility of finding water, this spot being about one hundred feet from where I started, I went to work. I held the rod with the point or apex directly in the upright position. I did not expect it to turn at all, but also did expect that, if it did turn, it would move forward from me, as it had always done with the dowsers I had observed, and as it had done in the few cases in which I seemed to be successful. I assumed, too, that my belief that the spot was near the tree would influence its action, if influenced at all, as I approached the tree. But to my astonishment, it began to turn backward toward me, and actually pushed on my breast till I had to stretch my hands out to let it pass, when I had gone to about thirty-five feet from the tree. The gentleman then suggested that I should try it over again, and hold the rod as he did, which was in a horizontal position, so that when it turned down it would pass over 90 degrees of an arc. But I held the rod at an angle of about 45 degrees, expecting that gravity would prevent it from going any other way than downward. To my surprise, it rose to the vertical position, and then over against my breast as before, and at the same spot as before. . . . I went back and tried it again with the arms at 45 degrees from the perpendicular, and resolved to hold the arms as tightly as I could to prevent their turning. But the rod again rose to the vertical and over against my breast, though I strove with all my might to prevent it by squeezing my hands on the rod as tightly as its size would permit. The gentleman then told me that this was the place where he had found the water, or rather where the rod had indicated it would be found. I had been firmly convinced that it had been indicated at a spot thirty-five feet farther on.

It is not necessary to explain the facts. The primary point is that neither expectation nor unconscious muscular action is the most natural explanation. From the point of view of expectation the rod should not have turned until I was near the tree, but it turned where I had not even surmised the spot, this having been concealed from me. As to the second point, the most natural direction for the stick to take, when it was held at an angle of 45 degrees from the perpendicular, was forward and downward. Gravity would most naturally predetermine that direction, and this was aided by expectation, under the condition that any motion at all should occur. So we have here action directly the opposite of expectation and what would be most natural where gravity has any influence. All this is strengthened by my determined effort to hold the rod and prevent its turning. . . .

The primary interest of the experiment is not whether we were

really successful in locating water. It is in the facts that we coincided in the locality involved, and that the rod behaved peculiarly, against expectation and gravity. The gentleman was far behind me, and did not precede me in movement. He remained stationary thirty feet away and behind me. Hence, no suggestion came from his position. It would be of interest to ascertain whether water could be found there, but that does not affect the problem with which we are here concerned.

JAMES H. HYSLOP.

#### CASES.

##### L. 1191. Dream.

IN the following case a friend of Miss Verrall's had a dream, apparently relating to a script produced by the latter two or three weeks earlier, which had been seen by no one except herself and her mother.

Miss Verrall gives the first account of it, as follows :

5 SELWYN GARDENS,  
CAMBRIDGE, Nov. 17, 1912.

On Saturday, Nov. 9, 1912, I went to Cambridge for the week-end with a friend here called Miss Jones, arriving at about lunch time. Miss Jones had never stayed in our house before.

On Sunday, Nov. 10th, when we first met at breakfast and before I had spoken at all, Miss Jones said : "I want to tell you about my dream. I dreamt that I was writing script, and that there was an important message in it for you or Mrs. Verrall. I woke up and remembered part of the message. I thought of making a note at once, but was too sleepy to get out of bed. As I remember the message now it was : 'Tell her she is looking in the wrong place. She ought to look in Verona.' The message was somehow connected with Dante. In my dream I saw the bust of Dante, which we saw at Newnham yesterday."

On Saturday, Nov. 9, 1912, Miss Jones and I had visited the library at Newnham College, where there is a bust of Dante. No allusion had been made to this bust at the time nor had our attention been specially attracted to it in any way.

HELEN DE G. VERRALL.

Mrs. Verrall writes :

5 SELWYN GARDENS,  
CAMBRIDGE, Nov. 19th, 1912.

On Saturday, Nov. 9th, 1912, the lady here called Miss Jones, came

with my daughter and another friend to spend the week-end at Cambridge, this being the first time that Miss Jones had stayed at our house.

On Sunday, Nov. 10th, I did not breakfast with my daughter and our guests, but immediately after breakfast my daughter told me what Miss Jones had reported about her dream of the night before, and of her own impression that it referred to the H. V. script of which she and I had spoken a week before.

I then saw Miss Jones, who repeated the dream to me in much the same terms as it is recorded in my daughter's note. I wrote down the leading words at the time, and report them in "—" below. I understood Miss Jones to say that there were two sentences: of these the first, of which she had no clear recollection, concerned "Dante"; the second sentence ran: "Tell her not to look there, but to try at (or go to) Verona." Miss Jones added that she had an impression that this message was to be conveyed to my daughter or preferably to me, and that it was intended to suggest that some one was "on the wrong tack."

On October 22, 1912, my daughter's script contained the phrases, in juxtaposition:

"The Lombard poplar—the Florentine's fierce love—"

This script was seen by me on Nov. 2, and suggested to me that the combination of Lombardy with Dante might refer to Dante's stay at Verona. *Dante at Verona* is the title and subject of a poem by D. G. Rossetti.

On November 7 I began annotating this H. V. script, but left my notes incomplete for further investigation of its literary or classical allusions.

Further investigation, after the hint given by the dream, makes it clear that the allusion in the script is to Dante at Verona. In *Paradiso*, XVII. 71, Dante calls Bartolomeo della Scala, Lord of Verona, and his first host there, *il gran Lombardo*. Bartolomeo was the elder brother of Can Grande, with whom Dante stayed on his last visit to Verona. It is to this last visit that Rossetti's poem refers, and the motto prefixed to the poem is a translation of *Paradiso*, XVII. 58-60, with a line from the *Purgatorio*.

Miss Jones knew that my daughter and I were automatic writers, but had no knowledge of the H. V. script of Oct. 22, 1912.

Miss Jones writes :

Nov. 21, 1912.

On the night between Saturday and Sunday, November 9 and 10 (1912), I was awakened from a rather confused dream, in which I was either writing script myself or watching people write, by a voice which gave me a very urgent message to the effect that "They" were to be told to look at Verona, or to go to Verona, as "They" were now on the wrong tack. I was sufficiently awake to know where I was, and I asked, "Whom shall I tell—Helen?" "Tell H. to tell her mother," was the reply. It seemed to me that the mask of Dante, which I may have seen that afternoon in Newnham Library, was floating in the darkness. There was more of this message, and I was urged to write it down there and then, but, feeling disinclined to get up for a light and writing materials, I satisfied myself by repeating the whole message. In the morning, however, I had forgotten all but what I told Miss Verrall, and have here set down. I am not quite sure that I was myself writing script in the dream.

[Signed] ANN JONES.

Miss Verrall adds :

Miss Jones told me to-day, Nov. 21, 1912, that what she saw in her dream was the death mask of Dante, with which she is familiar, not the bust of which there is a copy in the Newnham Library ; but she thought the one might have reminded her of the other.

HELEN DE G. VERRALL.

P.S.—(Dec. 2, 1912.) Although I have often discussed questions of psychical research with Miss Jones, I am absolutely certain that I never told her anything of the contents of my unpublished scripts (except that I once quoted to her an automatic poem which I wrote some years ago) until after she had told me of her dream on Nov. 10, 1912. I then said that I had recently had a script containing references to Dante and Verona.

H. DE G. V.

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#### L. 1192. Telepathic Impressions.

THE following series of incidents is of interest in connection with the above case as indicative of telepathy between Miss Verrall's friend, Miss "Ann Jones," and her sister. Miss Verrall writes :

The experiences narrated below were told to me by the friend

who is called here Miss Jones, a few weeks after their occurrence. Her account of them at that time was substantially identical with the written account which she afterwards gave me. It will be seen that the circumstances of the case preclude the possibility of any confirmatory evidence, but I am confident that Miss Jones's testimony can be relied upon.

HELEN DE G. VERRALL.

Miss Ann Jones writes:

*May 15, 1912.*

Two years ago, as the result of a riding accident,<sup>1</sup> my sister L. was ill with concussion of the brain and a slight frontal fracture. She was under the charge of Sir Victor Horsley and our own doctor for a year, and is now completely recovered. For five days she did not speak, and she did not recover full consciousness for three weeks. I saw her, by the doctors' orders, for a few minutes each day, and took careful note of what she said. There were several changes in her speech and in her personality, which were recognised or expected by the doctors. From the first she recognised me, and though she has absolutely no memory of anything during that time, my appearance invariably stirred in her some anxiety immediately connected with whatever business I had in hand at the time. In a good many instances this was not remarkable, as we live together, and she knew of all my engagements for that period. She also seemed aware of any steps I took from day to day in connexion with her own affairs.

One or two incidents, however, cannot be so readily accounted for. The first I noticed occurred about a week after the accident. My mother was away at the time visiting friends in Yorkshire. She did not return for various good reasons, but naturally wrote daily. One letter contained an account of a visit she had paid to an old cook of ours, who had married about twenty years ago, when my sister was quite a young child. When I went into L.'s room that morning she said, "Baa-see is so glad you've come," using a baby-name by which that cook had always called her, and which went out of use when she left us.

The next day I had among my letters one from a cousin, who offered to come to stay with me, saying that as L. was in a nursing home she could occupy her room and be of no trouble. I had completely forgotten the project when I reached L. Her first words

<sup>1</sup>The accident occurred in May, 1910.—H. de G. V.

as I entered the room were, "You won't let Dora (the cousin) sleep in my bed, will you?"

After these speeches she relapsed into incoherence or unconsciousness, and, of course, I never attempted any explanation or discussion.

The third instance may only be coincidence.

A friend of mine, who occasionally assists me in my work, had called on me one evening in connexion with some work of mine he was doing to help me during her illness. She and I often spoke of him as "The Publisher." The next morning, when I got there, L. said, "How was he killed?" I said, "Who?" L., "The Publisher." "Oh!" I said, thinking she had had an inkling of my visitor, "he's alive!" "Well, then," she asked, "is it Mr. M.?" naming another publisher of our acquaintance. I never attempted to follow up any of her questions, and thought at the time she was delirious. This happened about 10 a.m. When I got to Fleet Street, a little before 11, the first evening paper placards were out with "Death of a well-known Publisher." This turned out to be Mr. Alfred Nutt, who had been drowned in Paris early that morning.<sup>1</sup>

As she recovered consciousness she lost this habit, though on the day of Sir George Newnes's death in June, when she was much better, she asked me constantly what news I was keeping from her, and kept referring to the hour of his death, saying she knew something had happened at that time.<sup>2</sup>

She is not in any way remarkable for this kind of thing in her normal state, though one of our sisters has occasionally had prophetic dreams.

[Signed] ANN JONES.

Miss Jones wrote later:

The doctor's instructions were that I was not to speak to her at all except in short and soothing answers to her questions. She always asked me about something I had just done before I had spoken a word. It was an instantaneous thought-reading. Many of the instances were very trivial, and I have forgotten them. One I can remember. She and I were to have gone with a friend to a performance of *Tristan and Isolde*. I forgot all about it until the day after the performance, when I returned the unused tickets with a letter of apology and explanation to the friend who had sent them.

<sup>1</sup> See my statement below.—H. de G. V.

<sup>2</sup> Sir G. Newnes was a very old family friend, and it would therefore have been natural that Miss Jones should tell her sister of his death.—H. de G. V.

I wrote this letter hurriedly, and posted it on my way to the nursing home. L. was very ill that day and quite incoherent, but during the five minutes I was with her she talked of Wagner and of the young man, a singer, who was to have taken us to the opera. We did not know him well enough for her mention of his name to be natural.

#### STATEMENT BY MISS VERRALL.

This last instance might be a case of subconscious memory, since the patient had known of the proposed visit to the opera before her accident.

In regard to the death of Mr. Nutt, he was drowned in the Seine at Melun on the evening of Saturday, May 21, 1910. The news of his death was contained in a Reuter telegram, which appeared in the *Westminster Gazette* of Monday, May 23, 1910, and in the *Times* of Tuesday, May 24, 1910. It did not appear in the *Times* of May 23, and therefore probably not in any morning paper of that day. At the same time it is impossible to be absolutely certain that the news was not subconsciously known to Miss A. Jones before she saw her sister. But in any case Miss L. Jones cannot have been aware of it, as she was at that time completely cut off from the outside world. Unless we regard the episode as a chance coincidence, we must suppose that Miss L. Jones's information was telepathically acquired either from her sister or more probably from some other external source.

HELEN DE G. VERRALL.

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#### L. 1193. Vision.

The following case has been sent to us by Miss Alice L. Head, an Associate of the Society, who requests that, in printing it, the names and addresses of the persons concerned, except her own, should be omitted. We therefore substitute pseudonyms. Miss Head writes as follows:

26 LEINSTER SQUARE,  
BAYSWATER, W., July 4, 1912.

I have lately heard of a well authenticated case of telepathy.

A friend who is at present living with us, Miss Margaret Simpson, lost her brother in the wreck of the Titanic. This brother had had for some time past a post on board one of the other vessels of the White Star line, but he had been compelled to resign it on account of illness.

Just before the *Titanic* sailed he had the offer of a similar post on board the fated ship, which he accepted at the last moment.

The fact of his having done so was known to Miss Margaret Simpson, but *not* to a married sister, Mrs. Henderson, who lives in Vancouver.

On April 19 [1912] Mrs. Henderson wrote in a letter to Miss Emma Simpson (another sister living at Clifton) the following account:

"I was busy in the afternoon after lunch on Tuesday, April 16, and I saw Bessie and Nina crying and clinging to one another. I seemed to be in a kind of dream and yet I was wide awake and had not even been thinking of them."

Bessie and Nina are the wife and child of Mr. Simpson who was drowned.

In reply to questions by Miss Margaret Simpson, Mrs. Henderson wrote again on June 13:

"You asked me about seeing Bessie and Nina; I was alone in the house, and they seemed to appear to me in a sort of mist; I could not see their faces. Had I been thinking of them at the time, I could understand it, but I was busy after lunch.

"I did not know anything about Willie's illness then, or that he was on the 'Titanic,' but I had no doubt that it was Bessie and Nina that I saw. I told Cissy and Daisy about it that evening (April 16th, 1912)."

I have myself seen the letters from which these extracts are copied.

The news of the wreck, which took place on [the night of April 14-15, 1912,] was known in England on Tuesday 16th, and also in Vancouver.

ALICE L. HEAD.

To this account the signature of Miss Margaret Simpson was added in corroboration.

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#### ERRATUM.

IN the *Journal* for November, 1912, p. 327, line 20, for "In August two stars" read "In August too stars."

## SUPPLEMENTARY LIBRARY CATALOGUE.

*Books added to the Library since the last list, JOURNAL, December, 1911.*

- Ash (Edwin, M.D.), *Faith and Suggestion.* London, [1912].
- +BALFOUR, ARTHUR JAMES, AS PHILOSOPHER AND THINKER. [A Selection from his Writings and Addresses.] Selected and arranged by Wilfrid M. Short. London, 1912.
- \*Carpenter (Edward), *The Drama of Love and Death.* London, 1912.
- Coriat (Isador H., M.D.), *Abnormal Psychology.* London, 1911.
- Dessoir (Max), *Abriss einer Geschichte der Psychologie.* Heidelberg, 1911.
- Eeden (Dr. F. van), *Happy Humanity.* New York, 1912.
- \*Frank (Henry), *Psychic Phenomena, Science and Immortality.* London, [1912].
- \*Hilger (W., M.D.), *Hypnosis and Suggestion.* Translated by R. W. Felkin, M.D. London, 1912.
- Holländer (Bernard, M.R.C.S., L.R.C.P.), *Hypnotism and Suggestion in Daily Life, Education and Medical Practice.* London, 1910.
- Jones (Miss Amanda T.), *A Psychic Autobiography.* New York, [1910].
- \*\*JOURNAL OF GEORGE FOX. 2 vols. Edited by Norman Penney, F.S.A. Cambridge, 1911.
- Keyserling (Count Hermann), *Unsterblichkeit.* München, 1911.
- Krall (Karl), *Denkende Tiere.* Leipzig, 1912.
- \*Loeb (Jacques, M.D., Ph.D., D.Sc.), *The Mechanistic Conception of Life.* Chicago, 1912.
- M'Dougall, (W., F.R.S., M.B.), *Psychology.* Home University Library Series. London, 1912.
- Moll (Albert, M.D.), *Das Sexualleben des Kindes.* Leipzig, [1908].
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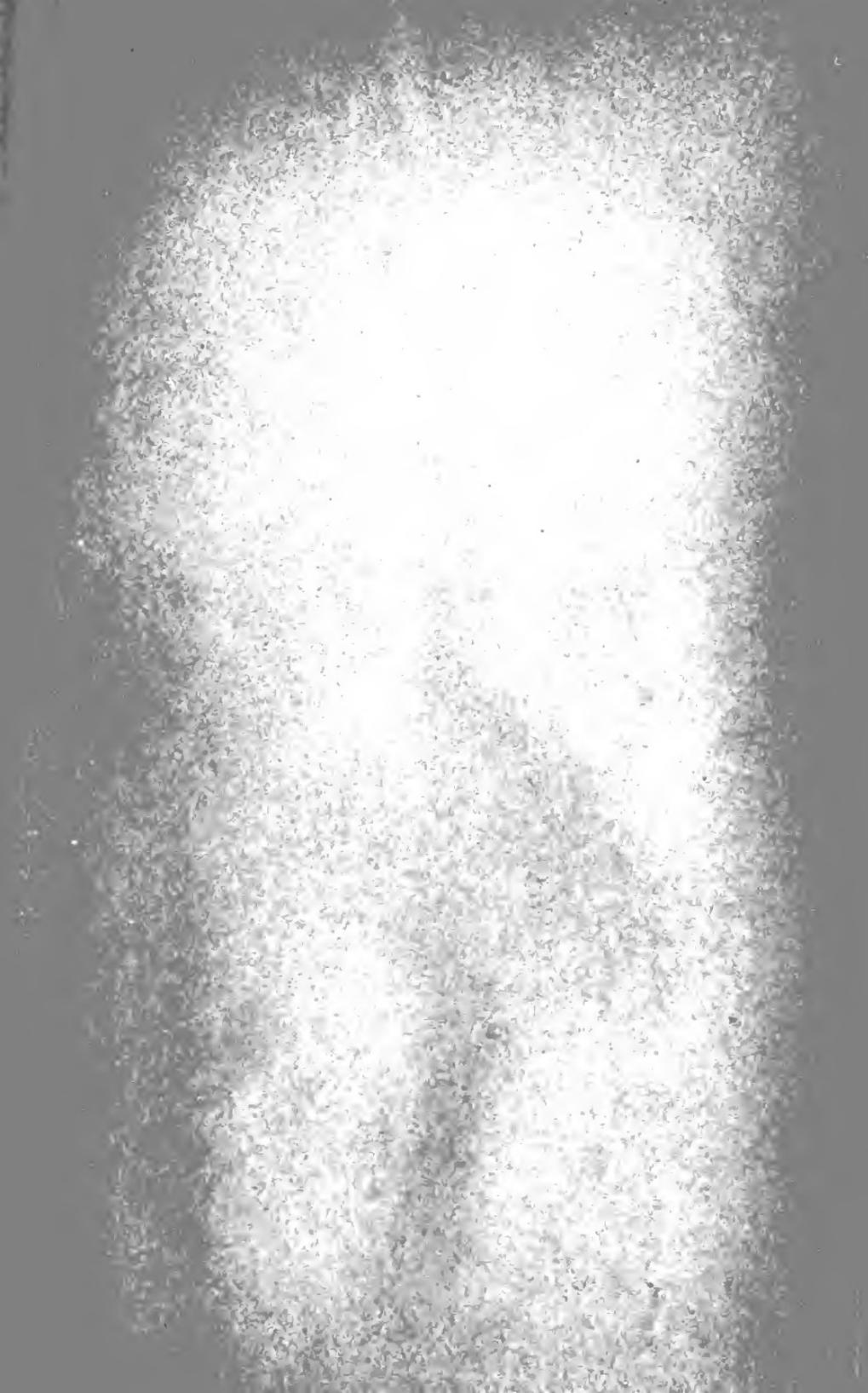
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